



L. von Blüch

Lynette Orlif





62479

PROCEEDINGS  
OF THE  
BOMBAY GEOGRAPHICAL SOCIETY.

---

FEBRUARY, 1839.

---

PAPERS, ETC.

I. — *Report on the Sooloo Pirates.* By **Commander J. J. Blake, R. N.**

[TO THE SECRETARY TO THE GEOGRAPHICAL SOCIETY.]

Sir—I am desired by the Right Honorable the Governor General of India, to transmit for the Society's information, the accompanying copy of a Report from Commodore Blake, of Her Majesty's Ship *Larne*, regarding the Sooloo Pirates.

I have the honor to be, Sir, your most obedient humble servant,

(Signed.) H. TORRENS,

CAMP AT FUTWAWALLA, { *Officiating Secretary to the Government of India, &c.*  
6th December, 1838. }

REPORT.

TO SIR FREDERICK L. MAITLAND, K. C. B.

Rear Admiral and Commander in Chief.

Sir—In compliance with your memorandum of this day's date, to "report to you any information I may have been able to obtain during my stay at Manilla, respecting the state of piracy in the Sooloo Sea;" I beg to inform you that on the arrival at Manilla, about two days before my departure, of some Singapore papers containing the particulars that transpired at the trial of the "Illano" pirates at Singapore, lately captured by Her Majesty's Sloop *Wolf*, and the H. C. Steamer *Diana*, off Tringany, I sought an interview with Don Jose Arcon, a Post Captain in the Spanish Royal Navy, and Don Villasicenzis his assistant, two officers who have been employed for some years, in watching and suppressing piracy amongst the southern group of the Philippine Islands and the Sooloo Sea; and I may observe, that the former officer while

I was at Manilla, received his promotion from Spain for his exertions on this service.

It appeared from their statements, that the Illanos are a distinct race of people, inhabiting the line of coast comprised within the bight of the bay of that name in the island of Mindanao, the shore of which is there one continued line of mangroves and swamp, and which communicates with an immensely extensive inland lake. This lake they consider as their strong hold and their home, and these people are termed by the Spaniards "Los Illanos de la Laguna." Here they build and repair their praos, which they convey to and from the sea by means of ways or platforms constructed of bamboo and rattan, placed on the unsolid surface of the mangrove roots and branches, over which their praos are hauled to and fro. On this lake too, they have their wives or females in the praos in which they live, and in short here they carry on all intercourse with each other. As an insulated and distinct community, born and bred in a life of piracy, they look on it merely as a means of living, and not as a criminal occupation; for this reason, nothing they meet with escapes their attack, in the shape of native vessels of those seas; but I was especially assured, and all accounts seem to confirm it, that they are quick and intelligent in the extreme in discriminating and instantly avoiding a canvas sail, or any vessel of European appearance; and so dexterous are they, that they in a moment lower mast and sail, and are hauled in among the mangrove shores, with which the innumerable islands thereabouts abound; and though the Manilla Government maintain a constant establishment at different points of Mindanao, especially at Sumboangan, it is but rarely that their Falras, (or gunboat launches,) succeed in capturing any of the "Illanos." Two of them however, were surprised, and secured in the early part of this year, and their crews, amounting together to about sixty, were in prison at Manilla. As they were not captured in any act of piracy, they are merely kept as prisoners, but what their ultimate destination may be, I know not.

The distance to which the "Illanos" extend their cruizes is shewn from the late capture off Tringany, but I was much surprised when pointing this out on the chart to the Spanish officers, above mentioned, at their assuring me, that they had no doubt made their round south of Borneo to the coast of Siam, that there is a pirate tribe on the north end of Borneo, daring and atrocious as themselves, between whom and the "Illanos" exists, and always has existed, a most deadly and unextinguishable enmity, and that the latter will never pass by the northern route. If these two tribes of depredators do meet, a most sanguinary conflict ensues, and I was assured that either of them will



even quit their plunder to attack the other, and thus prefer the gratification of feelings of hatred and hostility. The thing from which the "Illanos" derive their principal booty in their cruizes, is the captives they make, and sell on all parts of the eastern and southern coasts of Borneo, and the Macassar straits. To this they principally direct their attention after they have supplied themselves with a sufficient number to pull at the oar, and do the other work of their praos.

They seldom cumber themselves with any thing from the cargo of a capture, save gold dust, or other valuable goods.

Though other descriptions of pirates infest those seas, the "Illanos" are always known from the peculiar construction and dexterous management of their praos; a drawing of one of them was shewn to me, which minutely corresponded with the description given of the one captured off Tringany.

It has been supposed that these "Illanos" are subject to, and act under, the directions, of the Rajah of Sooloo, but I was most positively assured by the Spanish officers mentioned above, as also by His Excellency Don Andies Garcia Camber, Governor of Manilla, that such is not the case. Captain Don Jose Arcon has had some communication with the Rajah of Sooloo, and is acquainted with his situation, his means, and his habits. He assured me, that the Rajah had neither means, power, nor influence over these "Illanos"—that they are a race purely piratical, of a distinct community, of wild, roving, predatory habits, dependent on no one, and acknowledging no external authority. It is true they frequent the island of Sooloo as they please quite unmolested, and without hindrance, as well as the other innumerable islands and mangrove banks, (called by us the Sooloo Islands,) supposed to be subject to the Rajah's sovereignty. One of these, called "Bang-een-Ghee," eastward of Sooloo, is their principal resort, as it affords convenience and facility for their piratical pursuits. It is composed principally of mangroves growing upon coral banks, and is well calculated for protection and secure concealment.

I was informed by Don Jose Arcon, that he had witnessed at one time nearly two hundred Illano praos, great and small, off this island, and on attempting to chase them with his "Falras," they outstripped all pursuit, and disappeared in the most extraordinary manner, dowsing masts and sails, and taking refuge among the mangroves. He compared these haunts to extensive nests, or banks of rats, where they can fly from one refuge to another, and which no means we, Europeans, here possess, could ever succeed in annihilating.

The island of Baseilan, I was also informed, is a common resort of the Illanos, and some of its inhabitants are pirates from their birth,

and it is not unusual for them to identify themselves with the Illanos; and though the whole Sooloo group is subject to visits from them from time to time, during their cruizes, they are in the habit of resorting to no other fixed points, except *Baseilan* and *Bang-een-Ghee*, the first of which is an island of very considerable size. They generally obtain their supplies of ammunition, &c. by trafficking with places which are in communication with the various small Dutch settlements, on the coast of Borneo and the islands.

The boldness and audacity of the "Illanos" cannot well be exaggerated. They have been known to enter the bay of Manilla, passing the signal station on the island of Corrigidor, where two gunboats are generally stationed, and capture boats or small vessels within the Bay. This, I believe, was proved on the late trial by two boys, who were captured by them in a boat off Cavite, about eight miles from the city of Manilla. From the laguna which they inhabit in Mindanao, they have been known not unfrequently to push a passage in their praos out to the northward by a small river which runs from the lake into the sea at Cagayan, where there is a Spanish settlement, a fort, and always a company of soldiers, whose random fire from musketry, after they have got clear, they have ridiculed by loud shouts and wild yells of defiance. If they have reason to suspect that a particular lookout is kept for them, when on their passage to seaward, by the Spanish falras stationed at Sumboangan and its neighbourhood, their quickness and penetration is incredible. They will move their praos with caution along the edge of the mangrove banks by night even for ever so short a distance, and haul them into an impenetrable concealment ere the dawn of day, and at last gain their object by persevering in their progress night after night, while lookouts are kept constantly on the edge of the mangrove banks unseen during the day.

The Spanish officers confessed to me, that their attempts to capture them have almost uniformly failed, by their quickness, cunning, and sagacity, and strange as it may seem, these extraordinary marauders, acknowledged foes to all they meet, through the advantage of locality, their own adroitness, the peculiar construction of their praos, and other natural circumstances so favorable to their lawless pursuits, maintain in spite of every thing, a constant intercourse with their home the *laguna*, almost without interruption.

It may not be irrelevant here to mention, that a treaty, (so called,) was concluded between the Rajah of Sooloo and the late acting Governor of Manilla, Don Salazar, about two or three years since. This treaty is however ridiculed at Manilla, as having been made with an



individual ignorant of the faith or meaning of a treaty, a mere cypher, nominally a Rajah, but possessing no control over his subjects, who regard not his authority and yield him no allegiance. This may tend to confirm the assurances made me, that the Rajah of Sooloo possesses not a shadow of power or influence over the community of the "Illano" pirates.

The foregoing details are recited from memory, but are the true substance of information I gathered, during a long verbal communication over charts, with the two very intelligent Spanish naval officers before-mentioned. And though they may not throw much additional light on the subject of piracy in the Sooloo sea, they certainly tend to confirm or explain some remarkable points of the evidence that transpired during the late trial of the "Illano" pirates at Singapore.

I have, &c.

(Signed.) J. J. BLAKE, Commander.

Her Majesty's Sloop Larne, Yoongkoo Bay, 13th August, 1838.

---

II. — *An account of the route between Sonmeanee and Candahar, from the mouth of one of the horse dealers of Affghanistan.* Arranged by Captain W. C. Harris, of the Bombay Engineers.

[Communicated by Dr. James Burnes, K. H.]

Praise be to Allah; I have performed in safety no less than twenty-five journeys between the far famed city of Candahar and the sea. The village of Bela Kuruz, which is within sight of the Caubul gate of Candahar, is the place of my nativity, and I have been a traveller from my cradle. Herat and Bokhara excepted, there is no part of Affghanistan that I have not visited. I am equally well acquainted with Sindh and Hindostan; but where is the land that can match the paradise of my birth! In the days of my boyhood, I annually accompanied my much revered father to the town of Beilow in Lus, where we purchased the sheep and goats of Beloochistan in order to retail them in Candahar. Our caravan at its outset, could usually muster from three to four hundred souls; but as occasion offered during our progress, we dispersed over the country in small parties. In later years it has been my wont, to carry horses from the northern provinces to the market of Bombay. These I at first embarked at the seaport of Sonmeanee in Beloochistan; but Mandavie in Cutch, affording superior facilities for the embarkation of cattle, I have since

preferred that bunder on my way down ;—uniformly however, returning viâ Sonmeanee, in the boats of one Taroo, an opulent Hindoo merchant, shrivelled, and of remarkably diminutive stature, who has long resided in that town.

Except at Baran Lukh, between Beilow and Wudd, where there is a range of hills which shall hereafter be described, the country south of Candahar presents no sort of obstacle to the advance of the largest army. Water is every where to be obtained from rivers, canals, and wells. Supplies of every description are extremely abundant; and the soil, generally speaking, is so richly cultivated, that an agent of the commissariat, if sent three or four days in advance, might purchase grain in unlimited quantities. Between Wudd and Sonmeanee only, on the downward route, it is usual for horse merchants to carry with them a supply of kurbee and dried clover—forage in this district being obtained from the hills with some difficulty, and of inferior quality; but this formed no part of my reason for preferring the more circuitous and unsafe route by the Bolan or Gundava passes, and Mandavie.

The town of Sonmeanee belongs to the Jam of Beilow, a youth of fourteen or fifteen years of age. It contains upwards of one hundred houses, with a population of Hindoos and Mahomedans in about equal proportion; and is situated at the head of a bay which forms a favorable harbour. The port is much frequented by boats of large burthen, of which Taroo, the Hindoo, possesses as many as twelve or fifteen, capable of carrying twenty-five or thirty horses. The trade with Muscat is equal, if not superior, to that of Kurachee, and the principal exports are ghee, sheep and goats' wool, sharks' fins, and bark for tanning hides. I usually sojourned at Sonmeanee a week or ten days, and having collected a sufficient number of camels for the conveyance of my investment of cloths and merchandise, returned by easy marches to my native city, which by the blessing of God, I reached in about twenty days.

At the distance of thirty coss, or four days journey from Sonmeanee, is Beilow, the residence of the Jam aforesaid. This town contains at least two hundred and fifty houses of Belooches, and is defended by a small fort constructed upon a tumulus. The road is extremely good, and forage is the only deficient article of supply. Lyaree, a fine town on the Poorallee river, with numerous wells, is the first stage. Oothul and Wurrearee are the two next; they are both abundantly supplied with water, and contain from forty to fifty houses.

Five days supply of grain should be taken from Beilow, there being



no village on the line of road between that town and Wudd. On a branch of the Poorallee, some four coss beyond Beilow, is a magnificent water-mill, capable of grinding in a single night, corn sufficient for the consumption of a vast army. The Poorallee itself is crossed without difficulty, eight coss further on, the channel being shallow and the banks shelving. Immediately after leaving the river, the road enters a hilly tract through which it winds almost to Wudd; not however presenting any insurmountable obstacle to the passage of wheel-ed carriages. This range is infested by two clans of Belooches, (under Mehrab Khan of Kelat,) who levy an impost of sixteen rupees per camel between the Poorallee and Wudd. Wullee Mahommed Khan is chief of the Menghul tribe, and with his son Ruheem Khan, who conducts the magazine, resides at the latter place; whilst Fuqueer Mahommed Khan, son of Kehrah Khan, deceased, resides at Nal, near Khozdar, and is chief of the tribe of Bezinjow.

Ten coss from the Poorallee river, the traveller will arrive at a mosque and cemetery, called Kanojee, where there is abundance of clear water. Baran Luk, the next halting ground, is ten coss more, over the worst part of the hill road, there being a broken and considerable ascent of one and a half coss. Eight coss beyond is the Toorkabar river, which it is usual to cross to Ab-i-goom, a resting place one fursung in advance. Wudd is six coss from Ab-i-goom; it contains upwards of one hundred houses of Belooches, besides ten or twelve shops, and stands on the bank of a canal, brought through a richly cultivated plain from the neighbouring hills.

These heart alluring canals, which are so numerous in Affghanistan, and so conducive to the fertility of her provinces, are supplied by subterranean aqueducts, extending in many instances to a distance of several miles. The spot in which water will be found at a suitable depth from the surface, having first been divined by a skilful engineer, who applies his ear to the ground for that purpose, a shaft is sunk in the neighbourhood which it is proposed to irrigate, and a gallery is thence driven to the source. The corn mills which are constructed upon these canals, are turned by an extremely simple combination of horizontal wheels.

Seemam is a large rivulet about eight coss from Wudd. It is a fine stream of running water about three feet in depth; and the road, which is a capital one, skirts the bank upwards of three coss. There is one small hill to cross, but it is a trivial ascent, and offers no impediment. The large town of Khozdar is six coss further, over a capital road. Here are luxuriant and beautiful gardens, with no less than eight water mills, surrounded by many acres of lucerne cultivation. The bazaar

is extensive, and contains twenty-five houses of Hindoo merchants; the rest of the population being Belooche.

Baghwana, which is six coss beyond Khozdar, is a still larger town than it, with unlimited cultivation watered by ten or twelve beautiful streams. There are four water mills, and grain as well as every article of supply is extremely abundant. The next halting ground is at Larkhorean, eight coss, where there are upwards of two hundred artificial tanks for the purpose of irrigation, but no village very near to them. Jurroo Karez (or the canal of Jurroo Beebee), six coss further, being also without a village, it is prudent to bring from Baghwana a sufficient supply of grain to last to this stage, which may easily be done, since the whole road is excellent.

Six coss further is Sohrab—a cluster of populous towns containing two hundred Bannians' houses, and from two to three thousand houses of Belooches, surrounded by numerous rivulets of chrystal water, with five mills, and abundant cultivation. Supplies should be taken hence to Sirmasing, ten coss, where there is no village, but a nullah and seven or eight wells. Rodinjooe, four coss further, contains upwards of one hundred Belooche houses, a fine canal affording a plentiful supply of water for irrigation; and six coss beyond stands the city of Kelat, the metropolis of the province of that name, and the residence of Mehrab Khan, a tributary of Koondul Khan, the chief of Candahar. Kelat contains about four thousand houses, and has been too often visited by Europeans to demand further notice in this place.

Thus the total distance between Sonmeanee and Kelat is one hundred and thirty-seven coss, or two hundred and seventy-four miles—the coss, being equal to about two English miles. As compared with the route by the pass of Bolan, there is little danger to be apprehended from Bandits; but it is usual and prudent for the traveller to engage a small escort from Beilow to Wudd; where it should be relieved by one from Wullee Mahommed Khan, chief of the Menghul tribe of Belooches.

Leaving Kelat, the first stage towards Candahar is Gurrug, five coss, where there is a cluster of wands intersected by five canals with two water mills. At Mungochur, six coss beyond, there are ten or twelve encampments of nomadic Belooches, residing in moveable huts or palls; and water is to be obtained from no less than ten canals. Chah-i-gooroo is a caravanserai, consisting of a small walled enclosure two coss further on the road, with a well and canal, but no inhabitants. Eight coss beyond this is Mustung, a large and populous town, with a fort and noble bazaar, thirteen aqueducts, three



water mills, numerous fruit gardens, and abundance of lucerne. This is the residence of Jubbar Khan Dooranee, a vassal of Mehrab Khan of Kelat.

Teeree is one and a half coss from Mustung. Here is a large bazaar containing from thirty to forty shops—a fort, opposite to the gate of which is a caravanserai, and endless gardens intersected by aqueducts, on which are constructed four corn mills. Two coss in advance is Kuhnuk, which consists of seventeen Belooche hamlets surrounded by green lucerne gardens, and beautiful orchards, with a fine fort belonging to Assud Khan, chief of eighteen villages. Kuhnuk is the boundary of the Belooche population in the direction of Candahar. All villages beyond it on the road are inhabited by the Kakur tribe of Patans, of which I am myself a member.

From Kuhnuk there are two roads to Candahar; but the western route which I shall now detail, is greatly to be preferred to that by Ispunglee and Kottah to the eastward. Indeed this latter is rarely travelled.

Karungow is six coss, a large brackish river upon which stand five Kakur villages y'clept G'burg, with nine aqueducts of fine water, and abundant cultivation. Three coss beyond, there is a small range of hills termed Ghuznurai, which may be traversed without difficulty. At their foot is a well of superb water, upon the junction of the road from the Bolan pass with that I am describing. On the northern side of the range also, is another well and a canal; and proceeding two coss we arrive at Denar Karez, a magnificent canal threading a perfectly level plain, where it is usual to halt. There are no permanent dwellings here, but the tents of pastoral families are generally to be found in considerable numbers.

Peshinka Lorah is a fresh water river, two and a half coss from Denar Karez. This stream is liable during the cold season, to sudden and violent inundations, which continue for a day or two; but at all other times it is quite practicable for artillery. In the language of Candahar, “Lorah” signifies “a river” generally; Peshin being the Pushtoo term applied to the very level and open tract of country which is traversed by this stream. It is intersected throughout by numerous artificial canals, and contains upwards of one hundred and fifty villages, inhabited chiefly by camel breeders and other wandering classes.

Four coss further on the route, is the village and canal of Goolistan Karez, with a small fortification and a water mill. From this point there are three passes leading over the Rooghane mountains to Candahar. The most direct is the centre road by Rooghane, but it is little

better than a foot path. Guns can only cross by Wuzzee, which is the left or westerly road; and it is usually preferred also for camels, although there is nothing to prevent their crossing by Kozuk to the eastward.

Chah-i-Nadir is a well eight coss from Goolistan Karez—about half that distance being hilly, and the rest level. At Koochee, five coss beyond, there is a reservoir of excellent water, but no village; neither are there any permanent dwellings at the ford of Jujjah, a large river six coss further on, which is crossed without any difficulty.

Advancing from Jujjah, the road skirts a considerable range of hills, (which stretch away to the eastward), and passes under the mausoleum of Peer Boluk Dewana, where it is always customary for the wayfarer to make an offering in money. The extraordinary ascetic, whose holy relics are here interred, passed a life of exemplary piety in the wilderness, without either raiment or habitation, subsisting entirely upon grass and the green herbs of the field. Had Shah Shoojaool Moolk when he last invaded Affghanistan, (on which occasion I accompanied the army), instead of proceeding by Ahmed Khan's hawuz, three coss to the eastward, visited the shrine of Boluk Dewana, and made the usual propitiatory offering to the saint, there can be no doubt that by the blessing of Heaven, he would have regained the throne of his ancestors.

Four coss beyond the mausoleum, is Mel, a broad canal flowing through a remarkably level plain. From this point is to be seen an extremely lofty and precipitous mountain, from the cloud capped peak of which, Leila and Mujnoon are said to have precipitated themselves, with the design of essaying their fate. It proving propitious the legend informs us, that the lovers alighted on their feet in the plain below without receiving the smallest injury.

Tukht-i-pool is another beautiful canal, flowing in rainbow brightness through an enchanting country, so remarkable for its level character, as to have given the name to a bridge which existed in the days of Nadir Shah, but which is now in ruins. It is four coss from Mel; and Leila Mujnoon is four coss more—a spot marked only by an humble tomb constructed over the grave of the lovers, who, tradition informs us, were here engulfed by an earthquake.

At Hajee Karez, five coss further, there is a considerable village on a canal, with two water mills, and a small fort, which has lately been rebuilt. The aspect of the country here is still singularly level. Two coss from hence is the Arghesan river, which although large, offers no obstruction. Dahree is one coss more—a village with an aqueduct and mill, and a small fort under the command of Islam Khan Barukzye, a relative of Kooudul Khan's.



The village of Khoosh-ab is six coss from this, and has a canal besides two wells. One coss further is Abdullah Karez, a village and small fort under Suddozye, who is related to Shah Shooja ool Moolk. The road then crosses a small ghat at the foot of which is a rivulet called Turnuk, and a mill situated about a coss from Abdullah Karez. Zakur, two coss beyond, is a very extensive village with from sixty to an hundred orchards containing every variety of fruit. Karuz, two coss more, is equally large, and even more famous for its gardens and vineyards. Proceeding two coss beyond it, the traveller reaches Timoor Shah's Killaa—a once famous, but now ruined city, surrounded by numerous hamlets and villages watered by the Rorah bāt or Nosh-i-jan river.

The Shikarpoor gate of Ahmed Shah's Kilaa, commonly called Candahar, is two coss from hence; making in all ninety seven coss from Kelat, or four hundred and sixty miles from Sonmeanee on the sea.

---

*Route from Sonmeanee in Beloochistan, viâ Kelat, to the city of Candahar, as described by one of the Horse merchants of Affghanistan, to Captain W. C. Harris, Field Engineer, Scinde Reserve Force. Kurachee, in Scinde, 5th April, 1839.*

Names of places.	Coss.	Remarks.
Sonmeanee.		A fine Beloochee town on the Poorallee
Lyaree . . . . .	7	river; numerous shops; supplies abundant, with exception of forage.
Oothul. . . . .	7	From 40 to 50 houses; water and supplies abundant, forage excepted.
Wurrearee . . . . .	7	Ditto Ditto Ditto.
Beilow . . . . .	9	A fine town and small fort, the residence of the Jam, 250 houses, shops, supplies and water, abundant.
A water mill. . . . .	4	No village. Mill a very large one on a branch of the Poorallee river.
Cross Poorallee river . . .	8	Practicable for guns; a shallow channel with shelving banks.
Enter a hilly tract		
Kanojee . . . . .	10	A mosque and cemetery. No village, water abundant.
Baran Lukh . . . . .	10	No village, water abundant. Between this stage and Kanojee is a rather difficult ascent of $1\frac{1}{2}$ coss; the rest of the road good but hilly.
Cross Toorkabar river . . .	8	Fordable and usually almost dry.
Ab-i-goom . . . . .	1	A resting place; no village; water abundant.
Wudd . . . . .	6	Upwards of 100 Houses of Beloochees; 10 or 12 shops; canal. There being no village on the line of road between this town and Beilow, 5 days' supplies should be brought

Names of places.	Coss.	Remarks.
		on from the latter place. Wudd is the residence of Wullee Mahomed Khan, chief of the Menghul tribe of Beloochees.
Seemam nullah . . . . .	8	No village; water abundant; road good, and skirting the bank about 3 coss.
Khozdar . . . . .	6	Large Beloochee town; 25 shops; 8 corn mills; supplies very abundant.
Baghwanna . . . . .	6	Large Beloochee town; 4 mills; 10 or 12 running streams, and abundant supplies.
Larkhorean . . . . .	8	No village very near; 200 artificial tanks; extensive cultivation.
Jurroo Karez . . . . .	6	A fine canal, but no village; supplies should therefore be brought on from Bhagwana to last 2 days.
Sohrab . . . . .	6	A cluster of populous towns containing about 3000 Beloochee houses, and 200 Bannians' shops; numerous rivulets; five mills, and extensive cultivation.
Sirmasing . . . . .	10	No village; a nullah with seven or eight wells; supplies should be brought from Sohrab.
Rodinjoè . . . . .	4	100 Beloochee houses; shops and a fine canal.
Kelat . . . . .	6	A city containing about 4000 Beloochee houses, the residence of Mehrab Khan, and the capital of Kelat.
Gurrug . . . . .	5	A cluster of wands, intersected by five canals with two water mills; supplies abundant.
Mungochur . . . . .	6	Water abundant from 10 canals, and supplies usually so. No permanent village, but 10 or 12 encampments of nomadic Beloochees.
Chah-i-Gooroo . . . . .	2	A small caravanserai, but no village; a well and canal.
Mustung . . . . .	8	A populous town with a fort and fine Bazar; 13 aqueducts and 3 mills. Here resides Jubbar Khan Dooranee, a vassal of Mehrab Khan's.
Teeree . . . . .	1½	Large town, 30 or 40 shops. A Fort and caravanserai, numerous aqueducts, and four corn mills.
Kuhnuk . . . . .	2	Seventeen Beloochee hamlets with a fort, the residence of Assud Khan; a profusion of orchards and cultivation; every article of supply most abundant. With these villages terminates the Beloochee population.
Cross Karungow river to G'burg . . . . .	6	Water brackish; fordable; a cluster of 5 Kakur villages, with 9 aqueducts; supplies plenty.
Cross small range of hills called Ghuznarai . . .	3	Road here as elsewhere good, and practicable for wheeled carriages; a well on the south side, where the road from the Bolan Pass joins it; a well and canal on the north side.
Denar Karez . . . . .	2	Many tents of pastoral tribes, but no permanent village; a magnificent canal; supplies obtainable.



Names of places.	Coss.	Remarks.
Cross the Peshin ka Lorah . . . . .	2½	A fine river usually fordable, but liable to sudden freshes in the cold season, which seldom last more than two or three days.
Goolistan Karez . . . . .	4	A village and fine canal, with one well; supplies abundant.
Cross the Roghanee mountains by Wuzzee . . . . .		There are three passes over the Roghanee mountains, but the Wuzzee Pass alone is practicable for guns.
To Chah-i-Nadir. . . . .	8	Half this distance is hilly; no village or supplies here.
Koochee . . . . .	5	A tank of good water; no village.
Cross Jujjah river . . . . .	6	Fordable; no village very near, but supplies obtainable in the neighbourhood.
Mel . . . . .	4	The road from Jujjah skirts a range of hills (which run eastward), and passes under Boluk Dewana's mausoleum.
Tukht-i-pool . . . . .	4	A magnificent canal, but no permanent habitations.
Leila Mujnoon . . . . .	4	A small tomb; abundance of water, but no dwellings.
Hajee Karez . . . . .	5	A large village on a canal with two corn mills, and a small fort; supplies abundant.
Cross the Arghesan river . . . . .	2	Fordable.
Dahree . . . . .	1	Small fort and village belonging to Islam Khan Barukzye; an aqueduct and mill.
Koosh-ab . . . . .	6	Supplies very plentiful; moderately large village; canal and two wells.
Abdullah Karez . . . . .	1	A village and small fort under Suddozye; beautiful canal.
Cross small Ghat and Turnuk nullah, to a corn mill on the latter . . . . .	1	Passable for wheeled carriages.
Zakur . . . . .	2	Four running streams, but no village.
		Very large village; numerous orchards, and supplies of every description most abundant.
Karuz . . . . .	2	Ditto Ditto Ditto.
Timoor Shah's Kilaa . . . . .	2	Now in ruins. It is situated on the Rorah-bat or Nosh-i-jan river.
Shikarpoor Gate of Ahmed Shah's Kilaa, or Candahar . . . . .	2	The Capital of Koondul Khan.

---

Total Coss 234 = 468 miles English.

---

### III. — *Visit to the Hot Spring near Kurachee.* By Lieut. T. G. Carless, I. N.

[Presented by Government.]

The only part of the country in the neighbourhood of Kurachee worth visiting, is the valley of Peer Mungah situated amongst the hills about eight miles from the town, where there are several hot springs. My curiosity being excited by the inhabitants concerning a temple that stood there, which was said to be very ancient, I determined to

examine it, and on expressing a wish to that effect to the governor, one of the chiefs was ordered to accompany me to the spot.

After we had got clear of the grove and gardens outside the town and crossed the dry bed of the Lyaree, our road led to the northward, towards a range of low broken hills about five miles distant. Beyond the head of the Lyaree, the country is a level plain, completely overrun with large pricklypear bushes and mimosa trees, which, as you advance, rises slightly towards the foot of the hills, where the soil is composed of a light, loose clay, with here and there a mixture of fine sand.

An hour's ride brought us to the foot of the hills, which are about 800 feet high, and composed of coarse sandstone. We crossed them by an irregular rocky ravine which had every appearance of being the bed of a large torrent during the rains, and then pursued our way along several small valleys bounded by long narrow ridges, or detached hills. At the gorge of the pass by which we entered, a mound built of fragments of rock was pointed out to me, which is said to contain the treasures of an ancient monarch of the country, and to be the abode of a host of demons who prevent any one from attempting to open it. About an hour after we had left this spot, we gained the entrance of the plain or valley in which the springs are situated.

The valley of Peer Mungah is surrounded by hills 7 or 800 feet high, between which glimpses are occasionally obtained of the level plains beyond. An extensive grove of date and other trees occupies the centre of the plain, and, on the western side, there is another, above which is seen the cupola of a small white mosque, erected on a rocky eminence. Passing through several patches of cultivation, irrigated by the waters of the different springs, we dismounted in the largest grove where we found carpets spread under the shade of the trees and a repast prepared. Whilst we were partaking of it, a man was despatched to the spring to send away several women, who when we arrived, were enjoying the luxury of a hot bath, and as soon as they had vanished we proceeded to view it.

The spring gushes out in a small stream from amongst the roots of a picturesque clump of date trees, covering the extremity of a rocky knoll of limestone, about thirty feet high, and falls into a small natural basin, whence it escapes in numerous rills to the adjacent gardens. The name of this spring is Kishtee, but it was formerly called Kheer koondh, or the milk tank, from the water being milk white, which was no doubt owing to its flowing at that time over a bed of chalk. It is now colourless and perfectly pure, having no perceptible taste,



but from the stones in some of the rivulets being incrustated with a soft substance of a dark, reddish brown color, it probably contains a small portion of iron. The water is so warm that at first you can scarcely bear your hand in it. I unfortunately forgot to take a thermometer with me to ascertain its exact temperature, but this was done by some of the officers who visited it afterwards, when it was found to be 133°. The natives say it cures every disease, and they not only bathe in it whenever they have an opportunity, but drink it in large quantities. They believe that all the springs in the valley owe their existence to Lall Shah Baz the celebrated saint of Sewun, who, in order to make the spot holy, commanded them to burst forth from the rocks.

In the centre of a small piece of grass land near the spring I observed what at first I took for a shapeless mass of mud, but on walking towards it, was warned by the Belooche not to go near it, as it was an alligator. In the utmost astonishment I asked them how it got there, when they told me it was sent by the Saint, and that at the temple I should see hundreds of them. The monster, which was about 12 feet long, was lying asleep on the grass, and, when one of the Belooche soldiers roused him by heaving a piece of rock at his head, sprung up in a rage, opened wide his huge jaws, and then sunk down again to sleep. I could not but be surprized at seeing the women and children passing and repassing within a few yards of this disgusting looking brute, and that too without appearing to think they had the slightest danger to apprehend.

The grove in which we had taken up our temporary quarters, is nearly a mile long, and composed chiefly of date trees, which yield fruit to the value of about 1000 Rupees yearly. There are also tamarind, mangoe, and nebeck trees in abundance, and altogether it is rather a pretty spot. From a small hill near it, my companions pointed out a high long mountain about 20 miles to the north-westward called Jibal Pubh, which is celebrated all over the country on account of the many wonderful stories related respecting it.

After every thing worthy of notice about the Kishtee spring had been examined, we mounted our horses and proceeded to the temple on the western side of the valley. It is surrounded by a thick grove, and on emerging from the narrow path that leads through it, we came suddenly upon one of the most singular scenes I ever witnessed. The accounts of my companions had prepared me for something extraordinary, but the reality far surpassed their description. Before us lay a small swamp, enclosed by a belt of lofty trees, which had evidently been formed by the superfluous waters of the spring

close by, flowing into a low hollow in the ground. It was not a single sheet of water, but in consequence of the numerous small islets it contained, it appeared as if an immense number of narrow channels had been cut so as to intersect each other. These channels were literally swarming with large alligators, and the islets and banks were thickly covered with them also. The swamp is not more than 150 yards long by about 80 broad, and in this confined space I counted above 200 large ones from 8 to 15 feet long, whilst those of a smaller size were innumerable. Our horses were standing within four or five yards of several reclining on the banks, but they took no notice of them, and would not move until roused with a stick. In a small pool apart from the swamp, there was a very large one, which the people designated the chief, because he lived by himself, and will not allow any of the common herd to intrude upon his favorite haunt. It is worthy of remark that there were several buffaloes standing in the water in the centre of the swamp, and that although the large alligators frequently came in contact with them in swimming past, they never offered them the least molestation. The natives say, they never touch a buffalo, but will instantly attack any other animal however large. The appearance of the place altogether, with its green, slimy, stagnant waters, and so many of these huge uncouth monsters moving sluggishly about, is disgusting in the extreme; and, it will long be remembered by me, as the most loathsome spot I have ever beheld.

After gazing upon the scene some time, we proceeded round the swamp to the temple, where the priests had spread carpets for the party under the shade of some trees. They told me it was a curious sight to see the alligators fed, and that people of rank always gave them a goat for that purpose. Taking the hint, I immediately ordered one to be killed for their entertainment. The animal was slaughtered on the edge of the swamp, and the instant the blood began to flow, the water became perfectly alive with the brutes, all hastening from different parts towards the spot. In the course of a few minutes, and long before the goat was cut up, upwards of 150 had collected in a mass on the dry bank, waiting with distended jaws until their anticipated feast was ready. We stood within three yards of them, and if one more daring than the rest showed any desire to approach nearer, he was beat back by the children with sticks. Indeed they were so sluggish, and if I may use the expression, tame, that I laid hold of one about 12 feet long, by his tail, which, I took care however, protruded to a safe distance beyond the mass. When the meat was thrown amongst them it proved the signal for a general battle. Several seized hold of a piece at the same time, and bit, and



struggled, and rolled over each other, until almost exhausted with the desperate efforts they made to carry it off. At last all was devoured; and they retired slowly to the water. It was curious to stand by and see such a mass of these unwieldy monsters almost at your feet, fighting and tearing each other for their food, and there are few things I shall remember so long as this alligators' feast. They are held sacred by the natives, who number them at 1000, and, when the young ones are taken into account, this is by no means exaggerated; for every rivulet a foot wide and a few inches deep, teems with them.

The mosque is a neat white building of a square form, surrounded by a broad terrace, with a cupola and slender minarets at the corners erected on the summit of a rocky crag of limestone, and is said to be 2000 years old! It is dedicated to Peer Hadjee Mungah, who is esteemed a saint by both Hindus and Mahommedans, and is held in such high veneration throughout Sindh, that numbers of bodies are yearly brought from a great distance to be interred near this shrine. The valley in consequence is covered with burying grounds which are full of tombs elaborately carved and ornamented. All my attendants took off their shoes at the bottom of the flight of steps leading up to the terrace, but as I declined to do this, the priests did not insist on my following their example. The interior of the mosque contains a tomb surmounted by a canopy of carved wood-work, supported on slender pillars, the whole being very neatly ornamented, and kept in excellent order, as are the building and terrace, which are built of stone. On the side of the rock looking towards the alligators' pool, the perpendicular face of the cliff is covered with a coating of smooth chunam, and from the lower part the principal spring gushes forth through a small fissure. The water is received into two stone reservoirs, and then escapes through several outlets to the swamp below. In one of them was a large alligator with about a dozen young ones which the inhabitants have named the peacock, and consider it the progenitor of the whole race. The water of this spring is perfectly fresh and slightly warm, but at another, a few yards from it, it is quite cold.

On leaving the temple we crossed the valley towards the salt spring, which is situated on the eastern side at the base of a narrow ridge of sandstone, about 600 feet high. The water is extremely salt, and after forming two or three small pools escapes in several streams, swarming with small alligators, through an opening in the ridge, and is absorbed in the sandy plain on the other side. The natives say the water in the pools sometimes rises and falls, and attribute this to the influence of the ocean tides upon it; but this cannot be the

true cause, for the rise only takes place at long intervals, and the plains besides ascend gradually from the sea up to the spot, which I estimated to be about 150 feet above its level. That there is a considerable rise in the water at times is evident from the extent of ground about the spring that has been overflowed, which is covered with a saline incrustation to the depth of two or three inches, and it is probably produced merely by a sudden increase in the body of water issuing from it, caused by a heavy fall of rain amongst the mountains in the vicinity.

1st February, 1838.

---

IV. — *Narrative of a Journey across the Syrian Desert.*  
By Lieut. H. A. Ormsby, I. N.

Across the great desert from Baghdad to Damascus the route is always considered one of great peril and privation for small parties, and seldom undertaken, except under the protection of a large caravan, of which there was now no chance, although there were many persons, who, like myself, wished to quit the infected city. The plague had already reached the Arab camps in the district, which rendered it a matter of the greatest difficulty and expense to procure cattle. The road by Merdin and Orfa, on the northern confine of the desert, and by the Oasis of Palmyra to Aleppo, were now impassable from the dire ravages of war and pestilence. Mr. Elliot associated himself with me in this journey, an addition the more desirable from his attainments as a draughtsman and linguist. After some difficulty we procured camels, and settled with a respectable shaikh of the Agail Arabs to conduct us across the desert.

After quitting the British residency, we lodged with the person with whom we had settled to conduct us to Damascus. On the 2nd of April 1831, our camels were brought in from pasturage, which gave us hopes of being able to start. It however set in a rainy day, attended by a great increase of plague cases. Abdulla pleaded the wet weather as an excuse for not starting; but the next day disclosed to us, that the death of our camel drivers was the true cause. On the third we put our things in order for leaving, but were again detained all the morning for a camel driver. The one that had been hired yesterday, was lying in the yard writhing under the severest stage of the plague. At noon we quitted the shaikh's. We were now detained in the street, as the parting scene between Abdulla and his young wife was like that of a Conrad and Medora. She wished to



accompany him, but a few of the tribe carried her into the house. Abdulla pretended to be proof against the effeminate fears of his beloved, but I saw his manly cheek pearly by a few fast dropping tears, perhaps the first that had ever run that course since his manhood. A crowd of Abdulla's friends assisted us to load our camels, so we were soon moving to the western gate of the city. Victims of the plague were carried past us at every step. Most of them on donkies, a violation of Moslem respect to the dead, as every Moslem is obliged to lend his shoulder, to bear the passing corpse to its last bourne. We were soon clear of all contagion. From a state of anxiety, our spirits rose to calmness, and although we had a long and cheerless journey before us, still the bright prospect that ever cheers the traveller, a speedy change of scene, soon worked a wonder on our lagging spirits. We had quitted a place, where the misery of the dying was only equalled by the horrid certainty the living had, of so soon following them.

When clear of the city of Baghdad, the traveller at once finds himself on the desert, with little to relieve the eye but the emblems of mortality that occupy the skirts of all eastern towns. The little mosque-tomb of the fair and accomplished Zobeida, stood on our left in the midst of a thousand other tombs, where perhaps repose the remains of the murdered vizeer Jaffeer and some hundred others of the literati, who illumined the Augustan age of the Arabs, and rendered Baghdad's renown more lasting than any other of her monuments. Our course lay along the Kasmeeen road\* which was extremely bad, broken by frequent exavations having been made to procure bricks for the purpose of building and repairing houses in the town. Most excellent bricks are found here in large quantities. At a bend of the river near the village of Kasmeeen we filled our water skins, which held twenty gallons, and otherwise prepared ourselves for a long traject across the desert.

Abdulla prayed for the success of our journey, and I sat on the grassy slope of the river bank, and penned these few memoranda.

The river here is about four hundred feet wide,† which is considerably less than it is at Baghdad. There is at this time a large body of water in the river, and the velocity of the current ‡ five miles an

\* Kasmeeen from Baghdad three and a half miles.

† It is between six and seven hundred in Baghdad Reach.

‡ During the freshes it runs nearly seven miles an hour. When the river is at its usual winter height it runs from four to five. I measured the rate of the stream, by observing the time some floating particle of wood took, to pass a measured distance.

hour. But the Tigris glides smoothly and silently on its dull course towards the sea; not as formerly floating the riches of the two worlds in exchange, and bathing the foundations of many mighty cities. It now, too, idly floods its banks; no Fellah here meets nature in her desire to improve. The present inhabitants of this once glorious land, are sunk in the slough of barbaric ignorance. This was the richest province of Cyrus's empire\*—where the learned Xenophon fought and wrote—which Alexander and Julian thought worthy of conquest!

We rode along the canal mounds. When Akkerkooff bore S. 10° W. 6½ miles, we passed over the vestiges of ruins which are indicated by pottery and sepulchral vases, mounds of earth and bricks. These are the only materials that remain to indicate in this country, where the ancient cities stood.

In the evening we unloaded our camels, and turned them loose to graze on the odoriferous herbs growing around us. After dark we again mounted, and had not proceeded far before we got into a marsh, from which we could not extricate our camels. They lay down, and no exertion on our part could make them proceed. We experienced a terrific night. Heavy showers of rain in squalls, attended with lightning, lasted till morning. We made ourselves as snug as we could, lying down under the necks of the camels. This useful animal always presents its hind parts either to the wind or rain.

April 4th, at day light we were happy to pursue our journey. After 6 hours travelling to the N. W. over a swampy flat, we ascended a little, and the country became undulating and slightly gravelly. It was thickly clothed with the wormwood, and a few bushes of tamarisk. We passed some small lodgments of rain water. April 5th at day light we left our bivouack and pursued our journey towards the N. W. the country presenting the same features as yesterday afternoon. After ten hours we passed some Arab tombs called Burdeyeh. This is a favorite encamping spot of the Jerboi Arabs. At noon we passed two high conical hills called Mederah. These were situated to the eastward of some low table-land of calcareous formation, which appeared to extend to the northward. Here is an extensive grove of tamarisk, nourished by the water that flows from these heights. From this we entered a spacious plain, bounded on either side by low table heights, ending abruptly on their near sides. The ground under foot shewed calcareous rock and gypsum, in parts bare. In the afternoon we passed along the borders of a swamp, formed by the

\* Herodotus in Clio.



rain water from the high grounds. We had some trouble with our camels, from the dislike they have to tread on swampy ground. Our shaikh's camel fell, and he sprained his wrist, which caused pain for a few moments. He however mounted again, and we rode on. This accident materially affected us, as our camel driver was old and nearly blind, so the work of loading and unloading the camels, devolved upon us. After 10½ hours we bivouacked, and cooked some bread and coffee for supper, which we all partook of alike.

April 6th. The sun rose upon us well on our journey, riding over a plain bounded on the right by the same kind of hills as before. After four hours in a northerly direction we altered our course to west, which brought us to the banks of a small brook, and some groves of tamarisk. We had a great deal of trouble to get our camels over this, although it was but five feet deep. After crossing it, we rode to the south west and southward, along the borders of an extensive marsh of brackish water, strongly impregnated with nitre. The waters of this marsh yield a salt on evaporation, which is transported to Baghdad and Bussorah. The ground about the margin was incrustated with this mineral several inches deep. It will be observed that we have gone considerably to the northward of our direct course to Hit, which is W. N. W. from Baghdad. This detour is rendered unavoidable by the lake extending to the southward, and then being joined by patches of marsh, which extend below the parallel of Baghdad. After leaving the marsh about a couple of hours, we crossed the bed of a winter torrent, which runs N. W. and is deep and rocky. An hour in a south direction brought us to another turn of the same. At sunset we unloaded our camels in a ravine about five hundred yards wide. Our shaikh called all these wadies, but he knew them by no particular name.

April 7th. At day light we left our bivouack, and rode to the S. W. passing several ravines. After five hours in this direction, the country assumed a hilly aspect and we crossed no more ravines. The hills we have just come upon extend from Erzi to twenty miles below Hit, forming a principal feature in the geography of the country.

In Rennell's maps these hills are laid down from the information of Texeira and Irwin, under the name of the Abutal Mad hills. I could obtain from our guides no particular appellation for them. At noon we reached a high level from which we saw the Euphrates, winding through a narrow valley beautifully clothed with verdure. We then made a S. E. course, among hills bordering the river, till we descended to its banks. This was about four miles from Hit. The banks of the stream were overgrown with tamarisk, the garkah

and other low shrubs, as the willow, caper, and liquorice. The garkah (*Peganum retusum*) bears a small berry, which has an agreeable taste, and being very juicy may serve to allay thirst. The berry remains on the branches when the leaves have withered. The river at this part I judged two hundred yards wide; the current was running four and a quarter miles an hour. We rode along in the valley of the river which on this side is a quarter of a mile broad. The hills bounding this valley are about two hundred feet high, formed principally of calcareous rock, gravel, pudding stone, and indurated clay. They face the river in steep precipices.

We shortly entered some cultivated grounds. Our camels, which had hitherto been very tractable, now shewed signs of the greatest impatience and madness, starting from the direct road and endeavouring to make towards the hills. They soon grew furious, some of our party dismounted, tied their forelegs and tried to pacify them, but they suddenly started off at full gallop, two of them worked their legs loose, the others hopped off on three. I was the only one of the party mounted. The rate my camel went over such dreadfully uneven ground, made me glad to throw myself off, which I did without much injury. The smallest of our camels tumbled down a precipice, which put the beast wholly in our power, and we were glad to find it had not injured itself much. We started the Arabs off, mounted upon this, in search of the others. In what direction the run-away camels went, we could not see, as the hills soon hid them from our view.

We saved the bag that was on the back of the camel that fell, which luckily was the one that contained our papers and letters of credit, beside some cash — the most valuable part of our baggage, although not immediately useful. Our Arabs did not return this evening. We laid the bag under our heads and went to bed supperless, hoping the morrow would yield us better prospects.

April 8th. At ten A. M. our old blind camel driver returned, and helped us to carry our baggage down to the river. Here we found a few Fellahs, and the camel upon which our guides went in search of the runaways. The beast was quite mad, and was tied down by all four legs. The camel driver (Mahomed) now related to us the adventures of last night. It appeared, that they could not manage their camel, which took them quite out of their way. Abdulla had left him with the intention of going to Hit for the purpose of sending horsemen out to search for the camels. We remained here till the afternoon. The Fellahs hospitably shared some bread they had with us, of which we made a meal, the only food we have eaten since yesterday morning.



In the afternoon an Arab came from the town to inform us that Abdulla had reached Hit. We immediately mounted our baggage on the refractory camel, and led him on the road to Hit, which place was three miles and a half to the southward. From the bank opposite the town we were ferried across the river in a large ill-shaped vessel coated over with bitumen. Although so rude in construction it admirably served its intended purpose. The river here is about one hundred and sixty yards broad, and the current to-day four miles and a quarter an hour.

A stone built platform extends from the east bank two thirds across the river, its outer part supporting three water wheels, leaving, however, sufficient space on the west side of the stream for the passage of boats.

Abdulla met us on the opposite bank, and conducted us to the house of one of his tribe. The whole populace were assembled, along the banks of the river, and on the tops of the houses to see us, as our misfortunes had made a stir in the place. They readily offered to assist us in carrying our things up the streets, and appeared to shew much compassion for us in our distressed situation. A good supper of soup, camel's flesh, and truffles, made us forget the starvation we had suffered for two days. Till a late hour a large concourse of Arabs were assembled in the house to welcome us on our arrival. Coffee was served to all the guests, and was cooked on a fire in the middle of the room. The heat and smoke were intolerable. A boy sat in one corner pounding coffee, ringing the mortar with the pestle. This, and the roar of twenty persons talking, made me wish myself on the quiet, cool desert again. At midnight this revelry was succeeded by a young Bedouin performing on the Rababa. This rude instrument has but one string, tightened over a wooden frame, on which is stretched a piece of sheep skin. The plectrum is made of hair. The sound is harmonious. The Bedouins sang plaintive love ditties, till two in the morning, when our kind friends allowed us to rest ourselves.

April 9th. A physician attended Abdulla, and put a support of sticks to his arm. Some eggs beat up were made into a plaster and applied, with strict injunction that they were not to be removed, till the arm was well.

The horsemen that went in search of our camels returned. They were unsuccessful. Some supposed they had run back to Baghdad—others that they were captured by the Jerboi Arabs, who were encamped in the vicinity. However they were for ever lost to us, and with them some of my most useful and indispensable instruments.

We strolled about the town, accompanied by the chief tinker of

the place, who indeed was the only person here that we found who could speak Turkish. He proved a very intelligent, agreeable companion and we spent most of the day together.

Hit is supposed by Major Rennell and other geographers to be situated on the site of the ancient Is, which supplied the cement of bitumen used in the construction of the walls of Babylon, and was said to have been eight days' journey above that great city.\*

The present town occupies a steep isolated hill close to the western bank of the river, of about half a mile in circumference, and upwards of a hundred feet in height. The houses are constructed of stone, and, from the steep nature of the spot they are built upon, rise one above the other. At the base of the hill their gable ends join, which forms a tolerable defence. The town has two gates, one to the north, and the other on the opposite side. A few loop holes in the walls of the lower ranges of houses are the only defence; but this place is considered a stronghold by the people of the country. The number of houses is four hundred. On the top of the hill stands a mosque to which is attached a minaret of bad proportions.

The military force of the governor consists of sixty horse, and four hundred infantry, about a quarter of which are armed with fire arms. The shaikh of Hit is appointed by the Pasha of Baghdad, but sometimes the town and surrounding district is farmed to the Jerboi tribe. The inhabitants of Hit, are composed of Arabs natives of the town, and others that have separated from their tribes, and twelve families of Sabæans. The principal articles of commerce are grain, bitumen, salt, and lime. The bitumen is monopolised by the Pasha, who has an agent here to transmit it to Baghdad and Hilla. The demand for this article is very considerable. It is used in the construction of houses; for boats, &c. &c.

Many rafts come down the river laden with wood, cotton and wool. The former article I observed to be principally plane, poplar, ash, and tamarisk: the largest spars were five inches in diameter. The Asphaltum springs which have rendered this place conspicuous in history are situated three quarters of a mile to the west of the town. The country around is a flat desert, of a sandy soil, strewed with small flint and limestone pebbles. Tabular hills appear to the northward, but of no considerable height; to the west extends the desert of Syria, eastward the fertile land of Chaldaea, and southward flows the great river, laving the ruins of the once mighty capital of the east. About Hit

\* Hit is 160 miles, by the river, from Hilla, and direct 120. A day's journey in this country is considered to be not less than 20 miles.



the hills that bound the river may be said to terminate, still they continue a few miles to the southward.

The bitumen bubbles up in two places, where pits have been dug of about forty feet in diameter. The water that rises with this substance is of a dark colour, having a sulphureous smell and saline taste. The aqueous portion is carried off by a subterranean duct, and runs into small beds banked round, and on exposure to a powerful sun yields a considerable residue of salt. The resin that swims on the surface of the water in the pit, is skimmed off and laid out to cool, and is immediately fit for use, and without further preparation forms the bitumen sold in the markets.\* The price is very variable, depending much on the state of the country. The quantity procured from these pits is very considerable. There are other bitumen springs in Mesopotamia, both on the Tigris and on this river. The springs of Hit produce no naptha, but some of the others do. The hills of Erzi abound in gypsum which is calcined, the refuse of the bitumen being used for fuel.

The cultivated ground in the vicinity of Hit and along the valley of the river is celebrated for its fertility, producing the best corn in the country, and from the easy method of watering the grounds, agriculture is considerably facilitated, and the produce cheapened.

These articles of commerce are shipped in boats, or upon rafts of inflated skins, and floated to Felugia and Hilla. The caravans established between Damascus and the east cross the river here. On these the shaikh levies an arbitrary exaction. The arrival of a caravan is a source of considerable emolument to the people of Hit, which they derive from the ferry, from the sale of provisions, and from plunder; which last is not the least. The ferry boat holds four camels, and by this single craft the whole caravan, consisting of a thousand camels, and some hundred tons of the richest merchandise is conveyed across this rapid river. Fourteen days are generally spent before it is assembled on the opposite bank. The delay is beneficial to the people of Hit. The Pasha used formerly to oblige the shaikh to keep three ferry boats, but they now evade this regulation. The river is more than two spears deep.† I crossed the stream to measure it. A spear's depth is a common expression used by the Arabs to denote the depth of water. The deep water channel is about seventy feet wide.

The water for irrigation is raised by wheels which are supported by stone buildings projecting into the stream, so as to place the

\* Mr. Rich describes the bitumen pits at Hit, as having two sources divided by a wall, on one side of which bitumen bubbles up and on the other oil of naptha.

† A spear is considered seven feet.

wheels in the force of the current. Upon the rim of these wheels are fixed small bell-shaped earthenware pots, each holding about three quarters of a gallon. The force of the current acting against the mouth of the pots fills them, and gives a sufficient impetus to cause the wheel to revolve. The pots as they become inverted, empty the water into a trough on the top of the building. It is then at the command of the labourer, and led over the land in small channels. I found one of these wheels to be 27 feet in diameter.

The current averages four and a half miles, which appears its utmost velocity. The river was very high and the wheels revolved once in thirty seconds. Each wheel has one hundred pots which will raise one hundred and twenty gallons a minute, but from their bad construction not more than 60 gallons are raised in the above time; some of these structures extend nearly half across the stream and have five wheels; they are of great antiquity.\*

We purchased three camels, one of which had a young one, which served us for a parting repast with our kind hosts.

April 11th. We left the town at daylight accompanied by a considerable number of the Agail tribe, who are in the service of the shaikh.†

These men, out of regard for Abdulla, attended us to Kobaise which is twelve miles from Hit. News had been brought in during the last evening that a marauding party of the Jerboi Arabs had been seen on this road.

At an hour and a half from Hit, we passed some ruins on our left, called Marmora.

Our road was over a beaten track overgrown with a few stunted bushes. We passed several donkeys laden with salt, which the Arabs said was procured from lodgments of water a short distance off. After travelling four hours and a half we entered the town of Kobaise. This place is about the size of Hit, surrounded by a mud wall with turrets. A large grove of date palms flourish to the northward, just without the walls.

The inhabitants are Fellahs and weavers. They cultivate the grounds on the river, to which place they move in the summer and reside in temporary habitations. Half a mile to the N. W. there is a sulphurous spring, which flows in three small streams towards‡ the river. The water is not so much impregnated with the mineral, as to prevent it

\* Alexander's Historians thought these ramparts.

† The Agail tribe are from Nejid.

‡ In the old maps a river is placed here, and Herodotus says the bitumen was carried down a river near Is.



being used to irrigate the date groves. The water in the basin of the spring is tepid. We stopped in the house of one of the Agail guard of this place, which was certainly a miserable hovel, but the hospitality of the owner made up for all want of comfort.

In the evening we quitted, and rode for a couple of hours to the westward, when we fed the camels on some barley, and lay down to rest.

April 12th. At four o'clock in the morning we left our ground, and rode to the westward. Some hills, tabled on their summits appeared about four miles to the northward of us, and continued for several miles. The desert partridge, called Guttah were very numerous. Their eggs were deposited under almost every bush. Numerous vultures and small eagles were either hovering over our heads, or walking about. I saw the former breaking the eggs. We broke several, and found the young birds were just ready to start from the shell. These birds of prey appeared to be attracted by the flight of the partridge, and the eggs. The ground was overgrown with the same wild flowers as in the Jezeerah.

At noon we saw some persons a considerable way to the southward of us. There is an Arab proverb which says, "every man met in the desert is an enemy in heart." So we started off as fast as our camels could carry us to the northward, till finding they neared us fast we made a bold stand. We had no arms, and if we had we dared not have used them. They proved to be eleven of the Seleab, a peaceful tribe that live by hunting, not owning large flocks. They were all armed, and the matches of their guns lighted; a most ragged ill looking set they appeared, and I have no doubt would have robbed us had we been further from Hit. They begged hard for money and flour, after some trouble we got away with only the loss of a gallon of water, which they took by force. After travelling for twelve and three quarter hours we found ourselves in a level open plain unbounded as far as we could see on all sides. We bivouacked in the midst of this, and made a small fire in a hole in the ground, in which we baked some bread. The camel thorn was very abundant. This afforded food for the camels, and the withered bushes made our fire. The shrub is about three feet high and thick set. Our camels were let loose when we bivouacked, and when the sun set they invariably came and laid themselves down by us.

13th. Our journey to day was very miserable. A high wind with rain blew in our faces the whole day. After nine hours over a dead waste we were glad to bivouack. The rain prevented our lighting a fire, so we made our supper of dates. We had one luxury, which

was coffee ; the rain ceasing about midnight, we managed to cook some, and dry our clothes.

14th. We were on our journey before daylight. Our water was finished yesterday evening. Four hours brought us to a ravine in which we found some rain water. We filled our skins and cooked some bread. It set in a rainy day again which obliged us to encamp at three in the afternoon.

We sat down to leeward of our camels and made a kind of tent of our cloaks ; but it rained hard the whole night, which drenched us to the skin.

15th. Friday. After two hours and twenty minutes, usually travelling directly west, we reached a large body of running water, flowing to the north-eastward at the rate of upwards of a mile an hour. After wading up to our knees through this for an hour, we reached a small rising ground, where we dried our clothes and cooked some bread and coffee.

The ground we have been passing is overgrown with red poppies and thistles, a few crocuses, the chamomile and camelthorn. As the rain had ceased, the moving lake had passed away to the N. E. and was now nearly out of sight. It was about eight miles broad, and extended in length as far as I could see. When we waded through it, it was knee deep.

The moving lake, I fancy, must continue its course till either soaked into the soil, or it settles in some low ground ; the desert here is not even enough for it to stand, for we have been evidently ascending a little.

The ground here is a hard sandy clay, with gravel of flint and limestone. This soil appears as susceptible of cultivation as any I ever trod upon. It is not the parched barren sandy desert where the traveller is in danger of being buried in whirlwinds of sand. The Arabs particularly distinguish this waste, from the sandy deserts of Oman, or the Great Sahara, which are termed Bareyeh. Such as we are now on at present, where the camel finds sufficient herbs for food, and the traveller, bushes to light a fire with, is called Sultanie by way of eminence.

16th. The same monotonous travelling. After the sixth hour of our journey we passed a small rivulet of rain water. The country now undulates. Shortly after we came upon some small calcareous hills, isolated, with table tops. These were about thirty feet high. On the 17th the country became hilly, with many broken ravines. The surface is thickly strewed with flint and limestone. The flint stones were very sharp edged, and had all the appearance as if broken purposely in small pieces about the size of musket flints.



18th. For the first four hours of this day's journey the country was gently undulating; after which it became hilly. About an hour after this, we came to a small lodgment of rain water from which we filled our water skins. We had just passed some remarkable conical hills with slabs of calcareous stone on their summits. The ground about was very thickly overgrown with chamomile and poppy. The camels appeared very fond of the former, and devoured it in great quantities, every few minutes stretching down their long necks and sweeping up a great mouthful.

Friday, 19th. At day dawn we left our ground and continued our way to the westward. The country slightly undulating, with patches of flint and limestone on the surface.

We appear to have been gradually ascending these last few days. The nights have become very cold, and strong westerly winds prevail. This may partly be accounted for by the high ground we are upon. We found the low diet we are on, agree with us extremely well. Our Bedouin companions eat very sparingly which we also tried to do at their recommendation, but we always found ourselves half famished before evening. Our flour from Jowarree, when made into bread was exceedingly black; at first it made our gums sore. As we had intrusted the commissariat department to Abdulla, we brought nothing ourselves but dates from Hit.

20th. Started at dawn of day. The morning was very cold, a high westerly wind blowing in our faces.

The country has become exceedingly level and continues so as far as the eye can see. We made this day's journey but nine hours and a half, as the wind blew so strong in the afternoon that the camels would not go on.

It blew a perfect hurricane during the night; we took shelter to leeward of the camels.

21st We left our bivouack at dawn of day, and travelled over a level, dreary waste. We saw numerous flocks of deer scudding in all directions, scared at our approach. The camel thorn was very profuse today. Under the lee of many of these bushes, we saw pretty little fawns, some just born, others a day or so old. This was manna to us! We could only manage to capture those that were just born, the others were too swift for us. We could have taken hundreds of these poor creatures—but ten sufficed us. We cut their throats, and hung them on our camels. The anxious mothers followed quite close to us, reckless of their own safety, for many miles, keeping their murdered offspring in view. When we bivouacked in the evening, a large fire was made in a hole in the ground, which we dug with our knives.

On the embers we roasted five of the fawns. We enjoyed this day's dinner. Our usual employment after bivouacking for the day, was first to gather the dry bushes of the camelthorn. Abdulla, who had only one arm that he could use, blew the fire; Mahomed the camel driver made the bread, which he kneaded on a piece of mat; Elliot made coffee; while I wrote down the occurrences of the day in the journal. After supper we drank coffee, smoked and chatted a little, and shortly retired to rest — sure of the purest air and soundest sleep.

22nd. We were on our journey by five and shortly passed a lodgment of rain water, but exceedingly brackish, the ground being impregnated with salt. After the fifth hour of today's journey the country assumed an undulating aspect. We were now eleven hours south of Tadmor. After the ninth hour of our journey we reached a small collection of rainwater. This was tolerably sweet, so we filled our water skins. This evening finished our venison.

Saturday, 23d. At 4 A. M. we mounted and rode to the westward. At sunrise to our great joy we descried the hills of Syria bearing W. N. W. For the sight of these for three days past, we had been straining our eyes. I can well fancy the inexpressible joy of the Ten Thousand when they saw the sea, for like them, by getting sight of a particular object we knew our troubles and fatigues were near to a close. In the afternoon the ranges appeared more to the southward. At sunset we anchored our ships, if I may use that nautical expression. I never before experienced travelling so like a voyage at sea. The camel too is called the ship of the desert, *Merkab al Bareyeh*. We here too, as in a ship, require a knowledge of the different hillocks and ravines, and water stations, without which it would be impossible to cross this expansive waste. The navigation of the desert, is by the stars and the sun. Our guides knew the true west, and indeed all the points of the compass, by merely taking a glance at the sun by day, and the stars at night. Abdulla was somewhat a proficient in astronomy; he knew the names of a great number of the constellations, the mansions of the sun and moon.

Sunday, 24th, To day we rode to the W. N. W. The country between us and the base of the Syrian hills was much lower than the part we have been travelling over. Soon our descent was very apparent. This clearly proves that the greater part of this desert forms a plateau more elevated than either Syria or Mesopotamia. After ten hours we directed our course to the southward; a particular indentation in the hills appeared now abreast of us. We were at this time about four miles from their base. After four hours



travelling in the direction of this range of hills we passed through an ancient Saracen burial ground. Our guide terms these hills Jebel Shaum.

For the last hour and a half of this day's journey we had an extensive marsh on our left, called Bahr al Merje. The journey today was sixteen hours.

At night we reached the village of Mucksooreyeh. We had no sooner entered the place, than a little girl informed us that it was full of Arabs of the Beni Suckr tribe, who were here on a marauding expedition.

The hospitality of the people of this place we soon experienced. In half an hour we were eating Burgoul\* and mutton stew, in a snug little house, the mistress of which was making up beds for our party.

The Shaikh of the Beni Suckr demanded a hundred dollars for our safety, otherwise we must follow them to their camp. Our value at this time, camels, money and all might be about ten dollars. After detaining us two days he was glad to take a dollar. We never troubled ourselves about the constant altercation between the Arabs and our guides. The ruin of a large temple that stands in the midst of the village afforded us sufficient occupation during our stay here.

25th. Mucksooreyeh is a small village situated on the northern limit of the Bahr al Merje, and close to the foot of the low hills of Anti Libanus. It is surrounded by extensive corn fields, and the village is supplied with delicious water from several springs at the foot of the hills. The number of houses is about eighty, the inhabitants are fellahs who either rent or till the grounds for hire; some of the lands belong to the mosques of Damascus. This is the most easterly village in the vale of Damascus, and as bordering on the desert is subject to the incursions of marauding tribes.† The houses are well built and neatly plastered on the inside. The females of this village were very handsome, being a caste between the Arab and Turk. Their dress was Damascene. The beautifully shaped foot and ankle, in which all orientals so much excel, were adorned with the usual golden fetters. Their hands and toes were deeply dyed with henna.

I observed no reserve on the part of the woman, and no jealousy on the part of the husband. But these poor villagers are untainted with, and know but little of, the vice of capitals, which makes bolts so necessary to the peace of the husband.

\* Wheat cooked like rice.

† With whom they compromise. I am surprised how a village can exist under this double extortion of Turks and Arabs.

In the midst of the village\* stands a temple of the Corinthian order. This beautiful remnant of antiquity is partly hidden by a few miserable houses and sheds around its base, but its towering height shews above all. The building is sixty five feet by forty five, and about sixty in height; each end is ornamented by a well carved pediment.

The entrances have been filled up by masonry, to convert it into a church or castle.

The interior and exterior are ornamented with Corinthian pilasters. The walls of the sanctum are covered with Greek inscriptions, but the place was too dark to copy them. On the opposite end, a gallery runs across, which was ornamented with small porphyry pillars, one of which remains.

The whole structure is built of hard limestone, and bears the traces of having been very elaborately finished. The stone is deeply and sharply cut, and highly polished. The time of its erection may be fixed about the same age as that of the temple of Balbec.

On the first general spread of Christianity, all the temples so long the scene of abominable rites, were consecrated and fitted for Christian worship. Then again on the invasions of the Saracens, they were stripped of their ornaments, relics, and pictures.

It was used as a castle afterwards, and an Arabic inscription has been engraved over the porch. We observed a variety of ruins about this place—pieces of statues, sarcophagi, intablatures, and friezes.

We departed on the 27th and our Arab friends returned to their desert haunts. We travelled to the west, with a range of hills on our right.

Three hours and a half brought us to the village of Athera. The country all around is most beautifully clothed with lively green, from crops of wheat and barley which are now about four feet high.

The valley of Shaum as we rode on, assumed the most picturesque appearance. The high mountains of Lebanon whose peaks are beautifully capped with snow; one in particular hung over Damascus. The simile of Solomon recurred to me, “And thine nose is like the tower of Lebanon that overlooks Damascus.” In the far distance the range of Hermon of old, added sublimity to the scene. We passed many pretty villages, the names of which I have given below. †

The vale of Damascus does not belie the fancy of oriental poesy; and it is the only place, I believe, which does not. “The prophet

\* Mucksooreyeh in Arabic signifies *broken place*.

† Rahoun, 3' W. N. W. of Athera Sultanee 2' N. N. W. of Rahoun. Douma, 2½' W. by S. of Sultanee. Arousta, W. of Douma.



sighed and turned his head from it.”\* Our road was edged with fine old olive trees and lastly with fruit trees and vines. The Baradee is led over the plain in a thousand small water courses and canals, which are crossed by old Roman bridges. When within a mile of the town, the traveller finds himself on a paved road, shaded by wide spreading walnut and other fruit trees. The beautiful Lombardy poplar is hung with vines, which climb to its very summit.

We entered the city of Damascus,  $8\frac{1}{2}$  hours from Mucksooreyeh. After a little trouble we procured a lodging, and enjoyed the luxury of a bath; and thus we accomplished our journey, without suffering much either from fatigue or sickness.

Beirout, Syria, June 1831.

V. — *Note on the Hill of Powanghur.* By F. S. Arnott, M. D.

[Presented by Government.]

POWANGHUR.—The hill fort of Powanghur is situated to the eastward of Baroda, and is distant from it about twenty-eight miles, and about seventy miles from the head of the gulf of Cambay. It is an isolated hill surrounded by extensive plains, from which it rises abruptly to the height of about 2,400 feet, and is about 2,800 above the level of the sea: to the eastward lie the vast Barriah jungles, and it seems to form the boundary between them and the clear open country stretching westward to Tunkaria Bunder.

There is a cart road from Baroda, which leads in many places, through a beautiful and interesting country, winding along the base of the hills to the ancient and once magnificent, but now nearly deserted, city of Champaneer, which lies on its eastern side; here the cart road terminates and the ascent commences by a foot path, ragged, stony, and irregular, but which might very easily be much improved. The ascent is long and circuitous, but in very few places steep, so that a palanqueen, even in the present state of the road, can be carried up without much difficulty.

The top of the hill is of an irregular oblong shape, running north and south, about a mile in length and a quarter of a mile wide. Its northern extremity is covered with a thin loose soil, apparently covering in many places ancient ruins, tanks, &c. and is at this season devoid of vegetation, though the grass seems to spring up luxuriant-

\* Mahomed is said never to have visited Damascus from a fear that he should have been tempted by a more earthly paradise than he awarded to himself hereafter.

ly in the rains. On the east side of this part of the hill are the remains of many beautifully executed ancient Jain temples, and on the west side over-looking a tremendous precipice, are some Mussulman buildings of more modern date, and supposed to have been used as granaries. The space between is uneven, and, in many places, covered with large blocks of basalt.

The southern extremity is more uneven, and from its centre rises an immense peak of solid rock, about 250 feet above the level of the hill. The ascent to the top of this is by a flight of stone steps, and on its summit are Hindu and Mahomedan temples. On the table land around the bottom of this peak, are two or three Banyan trees, with a number of prickly pear and carinda bushes, and thousands of immense blocks of rock lie scattered every where. At the bottom of the steps there is an excavated tank, containing, at the time of our visit, a considerable quantity of muddy, but not ill tasted water. To the north are two others built up, also containing water of perhaps a better description. But the best and purest water, is found at a spring about half way down the hill near the lower fort.

We took up our quarters in the granaries [tombs?] which form a range of buildings that might easily be converted into comfortable habitations, having walls of immense thickness with domes also very thick: each room is about 21 feet square, and of proportionate height; there is one small door-way in the east front of each, with a small vent in the dome above it. The walls are without plaster, the floors are worn and broken, and there is no door to any of them. We were fortunately in these during the hottest days of the last hot weather, and throughout the whole time, the temperature was moderate, as the highest point at which the thermometer stood on the warmest day was  $87^{\circ}$ ; it being about the same time in camp, at Baroda,  $105^{\circ}$ . We had no tatties, and used no means to cool the rooms, and the average maximum temperature during our stay, may be stated at  $83^{\circ}$ . The thermometer in the open air, was less accurately observed, but it never rose above  $97^{\circ}$ , and the average maximum height was probably about  $94^{\circ}$ . To what it fell in the night, I did not ascertain.

My visit was so short that I had little time to prove the correctness of my thermometrical observations, but I may mention that the late Doctor Stuart, who visited the fort at the same season of the year in 1836, states the thermometer never to have risen above  $82^{\circ}$ . But taking the most unfavorable observations as the most correct, it will be evident that, as a convalescent station, it possesses advantages well worthy of consideration. With a temperature from 15 to 20 degrees



below that of the plain, its pure air, constant light breeze from the south-west, wholesome water, cool and bracing nights, magnificent scenery, and accommodation that might, at a small expense, be rendered very comfortable, I consider it well adapted as a place of resort for those suffering from the debilitating climate and diseases of Guzerat, and feel convinced that it may be safely recommended, and would be often resorted to in cases of constitutional debility, or slow recovery from disease, when a longer trip promising no greater advantages might be inconvenient or impracticable. To the inhabitants of Baroda it appears to me to possess incalculable advantages from its extreme convenience and proximity to that station, and though I will not enter into comparisons between it and the sea coast, I may add that there are many forms of disease for which it is equally beneficial.

Earlier in the season than the month of February, it would not be advisable to resort to it, as the exhalations from the Barriah jungle, carried along by the east winds, that at that season prevail, might, in sweeping over it, produce deleterious effects; however, up to the time mentioned, the heat in the plain is sufficiently tolerable to render an earlier change unnecessary.

Camp, Baroda, 18th June, 1838.

---

## VI.—*Note on the Lake of Loonar.* By Professor A. B. Orlebar.

In the Edinburgh Philosophical journal for 1824 there is an account by Captain Alexander of this lake, and also a plate which is sufficiently accurate to give an idea of its general appearance, as it opens at the feet of the traveller. This lake occupies the larger portion of the bottom of an immense hollow in the great trap formation, which constitutes the whole of the central portion of the Bombay Presidency, and extends eastward into the Nizam's territories. Advancing from the Sahyadree range eastwardly, the high walls of trap which characterize the boundaries of the Deccan plains, gradually diminish in height. At Loonar they are not more than a hundred feet high, and onwards towards the lake, the country is one extensive table-land varied by undulating hills, but without the walls of trap. Hereabouts siliceous minerals appear to take the place of the zeolites which abound in the neighbourhood of the ghauts. Loonar is about 50 miles eastward of Jalna, and a little more south-east of Adjunta. The hollow is of the shape of the Ling as usually repre-

sented by the Hindoos. Which they seem to have observed, for they have built a temple to Mahdeo at each extremity. A is the south-west, and B the north-east extremity of a line which divides the hollow into two nearly symmetrical halves. The ridge of the circle A C D is slightly elevated above the surrounding country, and is at its greatest height above A, in all parts it is sufficiently elevated to prevent the rain water from draining in. At E a wall has been built up, as also a mound at B, in which places there is no natural protection against the rain water. C D B is a large ravine, at the extremity B of which, is the temple in the foreground of Captain Alexander's sketch, and which has evidently stretched beyond B a few yards, but, as before noticed, this has been artificially filled up. E and F are two small ravines which are at right angles to the large one. The circumference of the circular part may be five miles, but as my time was very limited I was not able to measure it except with my eye, by which I believe I obtained its dimensions with sufficient accuracy to answer any useful purpose. The sides which are nearly perpendicular seemed to me about 300 \* feet. The lake occupies the portion towards A. It seemed to shelve gradually off, and I was informed is only 10 feet in the deepest part. My visit was in January 1837, so that the lake must have been at its mean depth. Rain water is carefully excluded, as above stated; but there is a constant flow of water from an artificial stone mouth at E, the source of which I could not ascertain.

The trap rock which forms the sides and bottom of the hollow, presents several varieties. The undecomposed trap rock is generally one having both a porphyritic and an amygdaloidal character. Both the crystals of the porphyry and the contents of the amygdaloidal cavities are honey colored augite, which often gives a yellowish tinge to the basalt which forms the base. The crystals have generally a star-like arrangement, and the amygdaloidal cavities are generally quite spherical.

The trap rock may be here observed in all its various stages of decomposition. In this as well as innumerable other spots which I have noticed in various and distant parts of the Deccan basalt, the rock appears to have been originally solid, in which the first stage of decomposition is splitting into prisms more or less hexagonal, and whose axes are perpendicular to the horizontal sides of the beds † of trap. The prisms divide into spheroids whose minor axes are in the axis of the prism. These spheroids gradually round, until the whole mass be-

\* 500 Captain Alexander.

† Strata, Col. Sykes.



comes what is commonly called *mooram*. The axes of the prisms and of the spheroids on the sides of the lake were all slightly inclined inwards towards the centre of the lake. And as the prisms, as I before noticed, have always their axes perpendicular to the strata, it follows that the strata must have been heaved up about the centre of the lake. If such had been the case the formation of the hollow is obvious. When the bed had been heaved up in the crown A B C, the central part at B, on the force of up heaving subsiding, would again sink until it formed a wedge at D and so preserved the rock at A and C in an inclined position. The slight elevation round the brim agrees exactly with this supposition. Besides the basalt above-mentioned, I found a mass of amygdaloid whose base was highly ferruginous; and there also was, beyond my reach, a bed of red ochre, which in various parts of the Deccan, from the neighbourhood of Kolhar on the Krishna to Jooneer and to Adjuntah, I have observed always to occupy the second bed from the top, and frequently passing into a clay to become a lodgement for water, as at Jooneer, when the wells and reservoir of water are dug down to it. Its position on the sides of the Loonar hollow agreed exactly with my other observations.

The bottom of the lake is composed of black soil exactly resembling the black soil of the Deccan. On this as the water diminishes in the dry season, the salt is deposited. The salt appeared both to myself and to my friend Mr. Heddle, in independant examinations to be entirely carbonate of soda, although Captain Alexander has given so contradictory an analysis.\* A few small fishes are said to be procurable from it, and I observed several water birds flying about. The salt is sold in the town at from 24 to 12 rupees a khandy according to its quality.

The part of the bottom towards C D is cultivated ; and the soil, similar to the soil of the neighbourhood, abounds with siliceous minerals round about, and close to the base, the principal trees were tamarind and the *Dalbergia arborea*, and in this girdle was the cultivated soil ( above-mentioned ) in which I understood all the Deccan grains would grow freely. Within this, was another girdle of date trees, (or fan palms, for I am obliged to trust to my recollection, not having noted it down) which mark the limit to which the water rises. Palm trees never grow, I believe, in the Deccan except in the neighbourhood

\* Captain Alexander's Analysis is,  
 Muriate of Soda, 20. 82.  
 Muriate of Lime, 10. 60.  
 Muriate of Magnesia, 6. 10.

or along the banks of salt rivulets, of which there are several in the immediate vicinity of Loonar.

This hollow has been supposed to be the crater of an extinct volcano ; but although I searched diligently, I could find not a trace of any rock but trap. If there had been an eruption there, it must have been one of trap, but the trap had not erupted from the neighbourhood, for the amygdaloidal cavities are all round and not at all elliptical which they must have been had they been formed in a rapidly flowing stream of lava. And also the crystals are generally arranged in a starlike form, as if in a state of quiet they had been able to submit to their mutual attractions, which they could not have done had they been in a fluid rushing fresh from a crater. Besides which, all the phenomena are fully explained upon the supposition of an upheaving and consequent depression of the trap rock supporting a bed of black soil containing salt. It should also be observed that the line A, B, ( Fig 1. ) is nearly perpendicular to the principal direction of the Syhadree.

---

## VII. — *On the use of common Thermometers to determine heights.* By Lieutenant Colonel W. H. Sykes, F. R. S.

[Reprinted from the Journal of the Royal Geographical Society.]

Having been recently applied to by two gentlemen about to travel—the one in Africa and the other in Asia Minor—for a description of the thermometers and apparatus used by myself for some years in India for determining heights by the boiling temperature of water, I have ventured to believe that a brief account of a process which I found to produce results sufficiently near to the truth for most practical purposes, may not be unacceptable to some members of the Society, particularly as I carried on my barometrical observations contemporaneously, and thereby obtained data for fixing the value of certain points on the thermometric scale. To determine heights accurately, good barometers are necessary, which have been carefully compared with a standard barometer ; the observations must be taken simultaneously at the upper and lower stations, and the temperature of the mercury and the air, and the hygrometric state of the latter, must be noted. Heights so determined, when tested again in the same or succeeding years, I have rarely found to vary more than 10 or 20 feet in 4000 or 5000. When barometers are used which have not been previously compared with a standard, when the observations are not simultaneous, and when the pressure and temperature at the level of



the sea are *assumed*, the results may by accident be near to the truth, but they will usually be from 100 to 300 feet wrong,—at least such is the result of my experience within the tropics. But good barometers are very costly; they are troublesome to carry, are particularly exposed to accident on a journey, and get out of order by the escape of the mercury, which being frequently unobserved, the barometer continues to be used as if it were correct. The late Archdeacon Wollaston, aware of these facts, invented the thermometric barometer to supply the place of the ordinary barometer. This instrument is very sensible but is very fragile from the great weight of the bulb compared with the slenderness of the stem; moreover, there are some complex accompaniments, and the instrument is also expensive: in short I found it not fit for *rough work* out-of-doors, having had three destroyed at the outset of my labours; and the same opinion is expressed by Mr. James Prinsep, of Calcutta, who is well known for the practical application of his scientific knowledge. I had then recourse to common thermometers, and, with certain precautions in their use, found them answer my purpose sufficiently well. A tin shaving-pot was my boiler; dry sticks and pure water were usually to be had, and by the time my barometers were settled I was ready to take the boiling temperature. The following is a sketch of the apparatus.\*

It will be seen that the chief part of the scale usually attached to the thermometer is removed, only so much of it being left as may be desirable: I however permitted the brass scale of one of my thermometers to remain, and I did not discover that it was the cause of error. Previously to taking the thermometers inland, it is necessary to ascertain their boiling points at the level of the sea; for in many instances the scales are so carelessly applied, that a thermometer may indicate a boiling temperature of  $213^{\circ}$   $214^{\circ}$  or  $215$  at the level of the sea; one of mine stood at  $214.2$  when water boiled. Nevertheless, by making a deduction of  $2^{\circ} 2'$  in all observations, the indications rarely differed five-hundredths of a degree from the other thermometer, of which the boiling point was  $212^{\circ}$ : the temperature of the air and the height of the barometer at the time the *verification* of the thermometers is made must be noted. The following is the manner in which my observations were taken:—from four to five inches of *pure* water were put into the tin pot; the thermometer was fitted into the aperture in the lid of the sliding tube by means of a collar of cork; the tin tube was then pushed up or down to admit of the bulb of the thermometer, being about *two inches*,

\* See plate.

above the bottom of the pot. Violent ebullition was continued for ten minutes or a quarter of an hour, and the height of the mercury was repeatedly ascertained during that time, and the temperature of the air was noticed. Similar operations were repeated with a *second* thermometer, for it is never safe to rely upon *one* instrument. Having obtained the boiling points, it remains to determine the value of the indication of diminished pressure when the observations are taken above the level of the sea. The elastic tension of steam at different points on the thermometric scale has been determined by experiment, but not at regular intervals on the scale, nor with similar results, by different persons; tables, therefore, computed from the formulæ of the various experimenters do not accord; but, in three tables which I have in my possession, the heights computed by them when compared with heights determined by corresponding barometrical observations, with previously compared barometers, (the only satisfactory way to ascertain heights not taken trigonometrically,) approximate sufficiently near for all practical purposes where great accuracy is not desired. These tables, however, differ slightly from each other.

The table which first came into my hands appeared anonymously in the Madras Gazette for 1824. In 1826 an able friend, Lieutenant Robinson, of the Indian Navy, who entered warmly into my views to determine heights by common thermometers, thought he could improve upon the table I was using, and accordingly made a new computation; the third table came under my notice much more recently than the two former. It is computed by Mr. James Prinsep, of Calcutta, Secretary of the Asiatic Society of Bengal, a gentleman distinguished for his scientific research. He published it in the journal of the Society. To admit of a just estimate being formed of the value of these tables—of the value of corresponding barometrical observations, made with due precautions, although with different coadjutors and different instruments—of the value of barometrical observations, with an assumed pressure and temperature, at the level of the sea—of the value of thermometrical compared with barometrical observations—out of many hundred heights determined in various ways, I have taken many at random, (the number it appears is eighty-eight,) and I have put them into juxtaposition in a tabular form. In thermometric heights the elements at the level of the sea were a boiling temperature of  $212^{\circ}$  Fahr. and a mean temperature of the air of  $82^{\circ}$ . The *assumed* pressure in heights determined barometrically, without corresponding observations, was 30 inches; mean temperature  $82^{\circ}$ . In looking over the tabulated results, I was a good deal surprised to find that in no instance, by



whatever method determined, do the barometric differences in height exceed 127 feet, and this only by comparing the highest indications with an assumed pressure with the lowest indications of corresponding observations. It will be seen that the various tables for determining heights thermometrically, with certain exceptions, do not differ very *materially* in their results from each other, nor from corresponding barometric observations; the formulæ on which they are founded may therefore be considered, on the whole, sufficiently accurate for the present state of our knowledge.

Lieutenant Robinson's and Mr. Prinsep's tables give close approximations to each other in their results, but they are as much below the corresponding barometric observations, which I consider the true heights, as the results by the Madras table are above the true heights. Some of them curiously coincide within a foot or two of the heights determined by corresponding barometrical observations, but this coincidence must be the result of mere accident. Taking the mean of all the thermometric observations at a station calculated by the three tables, and the mean of all the corresponding barometric observations at the same place, the utmost difference is 107 feet in less than 600; and the least difference is 8 feet in about 3000; but, as the thermometric heights in which the difference of 107 feet occurs were single observations, made by a gentleman who had newly begun to use his thermometers, they may be looked upon as probably less accurate than subsequent trials would have made them. This is scarcely an unjust inference, as it will be seen that the next greatest difference made by the same gentleman was only 24 feet in 4490. It must be admitted however that this amount of error is just as likely to occur in heights of 100 feet as in those of 10,000. My thermometers were not graduated to less than half-degrees, and long practice enabled me to determine the height of the mercury in the stem to one twentieth of a degree; but I would recommend thermometers being used in which the degrees are graduated to fifths or tenths of a degree. On the whole, I think the results of six years' experience justify me in saying, that common thermometers may be satisfactorily used to supply the place of barometers in measuring heights where great accuracy is not required, and it will be recollected that what is usually looked upon as a difficult and troublesome operation with barometers, will be attainable by any person who carries with him a couple of thermometers, the requisite tin pot, and the tables, and who is master of the simplest rules of arithmetic.

Of the three tables in my possession I have chosen Mr. Prinsep's to submit to the Society, from their perspicuity and the facilities

they offer for the conversion of boiling temperatures into heights with very little trouble; but a glance over the figures in my tables of altitudes will show that the tables are susceptible of considerable improvement, for, with two exceptions, all the heights deduced from Mr. Prinsep's and Lieutenant Robinson's are much below those determined by simultaneous observations with good barometers; and I join with Mr. Prinsep in expressing a hope that every traveller boiling his thermometers will at the same time, if he possess a barometer, make a record of its indications, and thus render essential service to physics by fixing so many points on the scale of the elastic tension of steam at different temperatures.



Year.	Date.	Names of places.	ALTITUDES DEDUCED FROM													
			1	2	3	4	5	6	7	8	9	10	11	12	13	14
			Jones's Barometer, No. 2, with assumed pressure of 30 in. and mean temp. 82° at the level of the sea.	Cary's Barometer. No. 2, ditto.	Corresponding observations with Captain Jervis's, Gilbert's Barometers, and Cary's, No. 2.	Corresponding observations with Dr. Walker, Gilbert's Barometers, and Cary's No. 2.	Corresponding observations with Captain Jopp, and Cary's Barometers. No. 2.	Corresponding observations with Cary's Barometers. Nos. 1. & 2.	Corresponding observations with Cary's Barometer. No. 1. and Jones's No. 2.	Heights by boiling temperatures therm. 1 by the Madras tables.	Heights by boiling temperatures, therm. 2 by the Madras tables.	Heights by boiling temperatures by Lieut. Robinson's tables	Heights by boiling temperatures by tables of James Prinsep, Esq. Calcutta.	Difference between the means of all the boiling temperatures and barometric corresponding observations.	Mean of corresponding observations by Barometers.	Means of all the boiling temperatures.
1827	23 May	Highest point, Hill Fort of Purundhur . . . . .	4588	4599	. . .	. . .	. . .	+4471	4528	4536	4553	4415	4427	-16	4499	4483
1827	10 May	Singhur Hill Fort . . . . .	4199	4180	. . .	. . .	. . .	+4211	4170	4341	4220	3927	3928	-86	4190	4104
1828	15 May	Temple at Bima Shunkur. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	3037	3037	2992	2991	-71	3090	3019
1825	6 Mar	Karleh, Cave Temple . . . .	2493	2652	. . .	. . .	. . .	+2530	. . .	{ 2693 2526 }	{ 2646 2526 }	2468	2478	+27	2530	2557
1827	11 May	Highest point of Purundhur above Puna . . . .	2697	2681	. . .	. . .	. . .	+2648	+2650	2661	. . .	2539	2566	-61	2649	2588
1828	23 May	Pait on the Yail River. . . .	. . .	. . .	{ +2478 +2493 }	. . .	. . .	. . .	. . .	2494	2494	2480	2484	+8	2480	2488
1828	9 Feb.	Temple in the Hill Fort of Hurichundurghur. . . . .	3972	3931	3845	+3922	+3871	+3887	3935	{ 3840 3887 }	{ 3869 3887 }	3824	3788	-46	3892	3846
1829	. . . .	Source of Kristna River at Mahabuleshwur . . . . .	. . .	. . .	. . .	+4496 +4503	. . .	. . .	. . .	*4498	*4556	*4422	*4425	-24	4499	4475
1829	11 to 17 Dec.	Pokri. . . . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	3194	3194	3185	3141	-19	3197	3178
1828	27 Apr.	Kullumb, on Goreh River. .	. . .	. . .	{ 2043 2027 }	. . .	. . .	. . .	. . .	1971	2000	1988	1986	-36	2022	1986
1828	6 Apr.	Puna, Hay Cottage. . . . .	. . .	. . .	{ 1810 1820 }	+1810	+1837	+1823	. . .	{ Means 1883 }	1897	1876	1861	+59	1820	1879
1825	. . . .	Downde, on the Bima River	. . .	. . .	. . .	. . .	1623	. . .	. . .	1591	1591	1567	1575	-41	1623	1582
1826	. . . .	Sasswur, above Puna . . . .	. . .	. . .	. . .	592	. . .	. . .	. . .	*514	*456	. . .	. . .	-107	592	485
1827	. . . .		. . .	. . .	. . .		. . .	. . .	. . .							
1828	. . . .		. . .	. . .	. . .		. . .	. . .	. . .							
1829	. . . .		. . .	. . .	. . .		. . .	. . .	. . .							
1828	16 Feb.		. . .	. . .	. . .		. . .	. . .	. . .							
1828	29 Oct.		. . .	. . .	. . .		. . .	. . .	. . .							

+ The heights most relied upon.

\* Boiling temperatures determined by Dr. Walker.

TABLE 1.

*To find the Barometric pressure and elevation corresponding to any observed temperature of boiling water between 214° and 180°.*

Boiling point of water.	Barometer modi- fied from Tre- gold's Formula.	Logarithmic dif- ferences or Fa- thoms.	Total Altitude from 30.00, in. or the level of the Sea.	Value of each degree in feet of Altitude.	Proportional part for one tenth of a de- gree.
°			Feet.	Feet.	Feet.
214	31.19	00.84.3	—1013		“
213	30.59	84.5	507	—505	“
212	30.00	84.9	0	—507	“
211	29.42	85.2	+509	+509	51
210	28.85	85.5	1021	511	“
209	28.29	85.8	1534	513	“
208	27.73	86.2	2049	515	“
207	27.18	86.6	2566	517	52
206	26.64	87.1	3085	519	“
205	26.11	87.5	3607	522	“
204	25.59	87.8	4131	524	“
203	25.08	88.1	4657	526	“
202	24.58	88.5	5185	528	53
201	24.08	88.9	5716	531	“
200	23.59	89.3	6250	533	“
199	23.11	89.7	6786	536	“
198	22.64	90.1	7324	538	54
197	22.17	90.5	7864	541	“
196	21.71	91.0	8407	543	“
195	21.26	91.4	8953	546	“
194	20.82	91.8	9502	548	55
193	20.39	92.2	10053	551	“
192	19.96	92.6	10606	553	“
191	19.54	93.0	11161	556	“
190	19.13	93.4	11719	558	56
189	18.72	93.8	12280	560	“
188	18.32	94.2	12843	563	“
187	17.93	94.8	13408	565	57
186	17.54	95.3	13977	569	“
185	17.16	95.9	14548	572	58
184	16.79	96.4	15124	575	“
183	16.42	96.9	15702	578	“
182	16.06	97.4	16284	581	“
181	15.70	97.9	16868	584	“
180	15.35		17455	587	59

The fourth column gives the heights in feet.



TABLE 2.

*Table of multipliers to correct the approximate height for the temperature of the air.*

Temperature of the air.	Multiplier.	Temperature of the Air.	Multiplier.	Temperature of the Air.	Multiplier.
°		°		°	
32	1.000	52	1.042	72	1.083
33	1.002	53	1.044	73	1.085
34	1.004	54	1.046	74	1.087
35	1.006	55	1.048	75	1.089
36	1.008	56	1.050	76	1.091
37	1.010	57	1.052	77	1.094
38	1.012	58	1.054	78	1.096
39	1.015	59	1.056	79	1.098
40	1.017	60	1.058	80	1.100
41	1.019	61	1.060	81	1.102
42	1.021	62	1.062	82	1.104
43	1.023	63	1.064	83	1.106
44	1.025	64	1.066	84	1.108
45	1.027	65	1.069	85	1.110
46	1.029	66	1.071	86	1.112
47	1.031	67	1.073	87	1.114
48	1.033	68	1.075	88	1.116
49	1.035	69	1.077	89	1.118
50	1.037	70	1.079	90	1.121
51	1.039	71	1.081	91	1.123

Enter with the mean temperature of the stratum of air traversed, and multiply the approximate height by the number opposite, for the true altitude.

When the thermometer has been boiled at the foot and at the summit of a mountain, nothing more is necessary than to deduct the number in the column of feet opposite the boiling point below from the same of the boiling point above: this gives an approximate height, to be multiplied by the number opposite the *mean* temperature of the air in Table 2 for the correct altitude.

Boiling point at summit of hill fort of Púrundhur, near feet.

Púna..... 204 2=4027

Boiling point at Hay Cottage, Púna..... 208 7=1690

Approximate height—2337

Temperature of the Air above..... 75°

Ditto.....ditto.....below..... 83

Mean=79=Multiplier.....1.098

Correct Altitude.....2.566 feet

When the boiling point at the upper station alone is observed, and for the lower the level of the sea, or the register of a distinct barometer is taken, then the barometric reading had better be converted into feet, by the usual method of subtracting its logarithm from 1.47712 (log. of 30 inches) and multiplying by 0006, as the differences in the column of "*barometer*" vary more rapidly than those in the "*feet*" column.

*Example.*—Boiling point at upper station..... 185°=14548 feet.

Barometer at Calcutta.

(at 32°) 29 in. 75°

Logar. diff.=1.47712—1.47349=00363×0006.....218

Approximate height.....14330

Temperature upper station, 76° }  
Ditto.....lower.....84 } 80=Multiplier.....1.100

Correct altitude.....15763

Assuming 30.00 inches as the average height of the barometer at the level of the sea (which is however too much), the altitude of the upper station is at once obtained, by inspection of Table 1, correcting for temperature of the stratum of air traversed by Table 2.

(Newman, Optician, 122, Regent Street, has been in the habit of making these instruments; he recommends the use of copper brazed, instead of tin, as more durable; and a free escape for the steam, or the results will be incorrect from the boiling taking place under pressure; a model may be seen at the apartments of the Royal Geographical Society.—*ED.*)

### VIII.—*Desultory notes and observations on various places in Guzerat.* By John Vaupell, Esq.

*Bassoo* or *Vahoo*. A large village or small town situated in a southeasterly direction from Kaira, in the Pitlaud pergunna, distant about six coss.\* It is said to contain nearly five thousand houses. Its inhabitants consist chiefly of Brahmins, Bunyas, Koonbees, &c. To the north-west of the town is situated the bazar, which has the appearance of being almost separated from it, by an intervening group of date trees;† but it is connected with the village by a range of dyer's houses on the east side. This part alone is said to contain upwards of one hundred dyer's dwellings.

\* A coss in Guzerat averages about a mile and a half English.

† *Elate silvestris*.



The bazar is called the *Poora*, the term usually applied to suburbs. It appears probable that, at one time, the town was surrounded by a wall, from the fact of there being two gates still remaining, one on the east, and the other on the north side of the town. A fine new *dharm-sala* placed in the south quarter, was built by the Potail for the reception of travellers of all descriptions. Adjoining the dharm-sala is a peer's tomb, built in the form of an oblong square, about the centre of which rises a large dome, over the grave of the holy personage to whom the structure is dedicated. Seven beeghas of land in the vicinity yield sufficient grain and pulse to feed three or four people, who perform the services prescribed by the Mahomedan religion at the grave of the defunct.

The circumjacent country is very fertile, and kept in a good state of cultivation. Numerous crops of wheat, just bursting into ear [January] present a pleasing and happy prospect of an abundant harvest to the husbandman. The cultivation at this season is principally carried on by irrigation, and forms what is termed the *khurruf* or dry crop, in contradistinction to the *rubbee*, or wet crop, produced by the periodical rains, and which is usually reaped in October and November.

Besides wheat and barley, the following vegetables are raised in abundance, brinjals, radishes, carrots, &c.; but tobacco and cotton take the lead among the objects of agricultural produce in this pergunna. Of the former, large quantities are cultivated, for there exists a great and constant demand both in the province, for home consumption, and at the seaports for exportation. It forms one of the principal sources of revenue. Cotton is likewise grown in abundance. The plant is allowed to remain in the ground for the space of three years, and is of the perennial kind called *nirmah* or *goreah*, producing the finest description of cotton in the province. If allowed to remain beyond the period above mentioned, the produce degenerates, so that it is found necessary to renew the plantation every three years. There are several varieties of this useful plant grown throughout the province: the first is the finest kind just treated of; next to which, of the annual varieties, the Broach, Surat, Ahmode and Jumbooseer districts yield the most abundant and finest descriptions, known more generally in the British market by the term *Surats*. Next to these in quality comes that of the Bhownuggur and Gogah districts, that of Kattiawar and Kutch, and, last of all, the Dollera and Jafferabad districts.

The annual kinds generally form part of the *rubbee* or monsoon crop, though the produce is not reaped till the *Khurruf* harvest: none

of these kinds, however, are irrigated. They grow mostly within a few miles of the sea, forming a belt, as it were, around the head of the Gulf of Cambay.

The introduction of the finer kinds of American cotton does not seem to have answered the expectations generally entertained on this side of India, though samples of the Bourbon and Sea island kinds have been very fine. The object in introducing the finer sorts of American cottons into India, seems to have been, to enable the East Indian merchants to compete with the Americans in the British market. This object will more likely be attained by endeavouring to improve the cottons of the country. The institution of various experiments directed to the best means of attaining this object, would in all probability lead to some satisfactory practical results. Greater attention to the mode of gathering and cleaning in the preparation; improvements in manuring and preparing the soil; observations as to the best season for sowing, and whether transplanting would have a beneficial or pernicious effect. What difference irrigation of the annuals would occasion, &c. what the nature and qualities of the soils in which the different varieties are reared, and what kind of soil would best suit the finer, and what the coarser sorts? In the course of conducting these experiments many other improvements would naturally suggest themselves, and the results when carefully observed should be recorded. The improvements might then be gradually introduced throughout the country, not by telling and urging the natives to adopt them, but by the force of demonstration, by having an experimental field or two in every cotton village or district, where the improvements suggested by experience might be acted on, and the cultivator be taught to improve the produce of his own fields.

*Dewah* or *Deva*. This is also an extensive village, situated in a south westerly direction from the former about two coss off, and contains about 1,500 houses. It is a substantial, well built place, the houses being generally two or three stories high and constructed of brick. The streets, as in most native towns and villages, are narrow and not laid out in any order. This place is remarkable for containing a large and handsome temple in its N. E. quarter. It is said to have been built by, and dedicated to, a Koonbee, named Bawah Rām, who in the decline of life became a Bhugut\*. A small garden surrounds two thirds of it, in which are planted a few champacas. Three young jacktrees, some limetrees, and several mangoes, compose

\* This term is applied to those persons, not of the Brahminical tribe, who separate themselves from all intercourse with the world, and dedicate the remainder of their days to the worship of God.



the whole variety. The most extraordinary circumstance connected with this temple is, that there is not a single Brahmin officiating priest in it; but those who perform the holy rites are men of the same cast as that of its founder, namely Koonbees; they have a few beeghas of land allotted to them for their support, and whatever surplus grain remains they distribute in alms to beggars. A lamp of ghee, is kept burning in the midst of the temple all the year round.

*Kupperwunjee.* A large extensive walled town, situated about 22 coss N. E. from Kaira; it contains about 2,500 houses well built and much loftier than those usually seen in the large villages and towns in Guzerat. These are inhabited principally by bunyas, koonbees, coolies, and some mahomedans; a few Borahs have also taken up their abode in the town being attracted by the facility of procuring agate and onyx-stones, found in abundance in this neighbourhood, which they transport to Cambay in the crude state. This town is surrounded by a wall, whose foundation is stone and upper works brick; in some places it has partly fallen, in others, it is approaching with rapid strides to decay; a deep but narrow ditch encompasses the whole town. Innumerable remains of Mahomedan splendour,—tombs, eedgahs, mosques &c. indicate this to have been a flourishing spot during the Mogul sovereignty, and that at a period not very remote, they had possession of the place. Half a mile to the north of the town, runs a small stream with a rocky bed, named Moowar, which is said to contain hidden in its banks many valuable chalcedonies. The Borahs who live here employ people on purpose to dig them out. There is also at this place a glass manufactory, where small lamp glasses which are used in illuminations, are made.

The natives say that many years ago there existed a foundery for smelting iron ore, which would lead to the inference that this valuable mineral was to be found in the vicinity. In corroboration of this statement, they point to the numerous large heaps of slag accumulated outside of the town. These hillocks are composed principally of a kind of heavy vitreous substance, varying in size and weight from half an ounce to a pound and upwards. They are used at present for hardening floors, and, when pulverized, for manure.

Dubbers are also manufactured here of various sizes and shapes. These are well known to be much used by the natives for containing ghee, oil, &c. I shall describe the process of manufacturing these impure though useful articles.

In the first place the dubgars, or people who make the dubbers, form a flat *handee* or pot of common clay or earth, of the shape and size of the dubber they wish to make; while this is drying, they take the

fresh, raw hides of goats, cows, buffaloes, camels, &c. and having well scraped them, and deprived them of the hair, they chop them up upon a stone slab till the mass becomes of the consistence of butter. They then spread a layer of this mass upon the model of earth, which is by this time sufficiently dry, and fit for their purpose. After the first layer has dried a little, they repeat the operation, and continue so doing till they have formed the dubber of a proper thickness and consistence, care is taken that the mass is spread equally over the whole surface of the model : when sufficiently dried they harden the bottom by beating it with a wooden instrument resembling a schoolmaster's palmetto, or the broad end of an oar. They finish by making the neck of the vessel. The dubber is now exposed to the sun to dry, after which they beat out the clay model with a stick, which, being unbaked, breaks easily ; this accomplished, the dubber is ready for use. They are made of all sizes and shapes from a capacity to contain three or four ounces, up to four and five maunds. It is to be remarked that old dry hides and old dubbars are likewise used in making new ones, and serve the purpose equally as well as raw hides, after having previously undergone the process of maceration.

*Journey to the Mahajun River.* At 7 A. M. we left Kupperwunje for the Mahajun River, which we reached after a slow march of four hours, though the estimated distance be only six coss, in a direction nearly north. At about half a coss from Kupperwunje, we forded a small rocky rivulet, named the Moowar. About a mile below the ford after uniting with another stream of its own size, it subsequently disembogues itself into the Saburmattee. Proceeding about half a coss further, we came to a small village consisting of 20 huts inhabited by coolies, a great number of whom were employed in irrigating their wheat and barley crops.

The name given to this village was Khanpore. A coss further brought us to a small village denominated " Kallahbhy ka Mooara," containing about 50 houses, whose inhabitants are likewise coolies, and a coss further to another small stream, being the same above mentioned which joins the Moowar below Kupperwunje. The road from Kallahbhy ka Mooara leads through a rising jungle of Pulus trees,\* the greater part of which were within a few days of flowering. The rich scarlet velvety blossoms of this ornament of the forests are called " Kesowree" by the natives, and are in much request in a dried state at the Hooly festival, when they are used by the Hindus to stain their clothes of a deep orange colour. The blossoms are gathered

\* *Butea frondosa.*



when full blown, and dried in the shade, in which state they are taken to market and exposed for sale. Two coss further brought us to Nirmaleh, a large village consisting of about 500 houses; the road to this place was here and there studded with a few mangoe trees in full flower; at a coss and a half from hence, to the right of the road, is situated a Mussulman peer's tomb, almost totally screened from view by the numerous groves of mangoe and mowrah \* trees which flourish luxuriantly as well here, as in the northern districts of Guzerat. Half a coss more brought us to the village of Mandawah, belonging to a Mussulman. It contains from 300 to 400 houses, inhabited chiefly by Mahomedans. At the distance of half a coss hence, lies the Watruck, a beautifully situated and rocky river with very lofty banks, the northern of which we traced for nearly a coss through rather a gloomy jungle, when we found ourselves in the bed of the Mahajun. This river is a branch of the Watruck, after uniting with which a little below where we were, it ultimately joins the Saburmattee, previously however, forming a junction with the Seyree under the walls of Kaira. On the eastern bank of the Mahajun are the remains of a fort said to have been erected some 200 or 300 years ago by Sooltaun Mahmood Begrah, the then reigning King of Guzerat. Three bastions connected by a curtain or stone wall, two of which are entire, and the other partly fallen, are the only vestiges that have escaped the ravages of time; the centre bastion is built of stone to the height of about 50 feet. The one to the right, as you look towards the fort from the bed of the river, has a foundation of stone 10 feet high, upon which the bastion rises to the height of about 40 feet, built entirely of brick, and in the form of a large well, sufficiently capacious to contain an ample supply of water for the garrison, the channel of the river continuing dry for several months of the year. In the eastern wall, in a line immediately above each other, are placed four rooms, each about 6 feet broad by 10 long, connected by a winding flight of steps, which commencing at the uppermost room, in its descent runs through each room, and ends in a passage at the bottom of the well: there is a communication between the well and the river. From the traces of the fort which extend about half a mile inland, and a quarter of a mile along the bank, it appears to have been a place of some strength and importance. This is the river and the spot resorted to by the natives after the first and second fall of rain, to gather the valuable agates so much prized by the nations of the West. The stones are found in

\* *Bassia latifolia*.

the bed of the river, in round nodules, varying in size from that of a mangoe to a melon. Externally they have nothing remarkable to distinguish them from the other stones in the river, but on breaking a piece off the edge, they are easily recognized. The natives term them "Akeek" and "Kharecoh." The most beautiful and valuable are the Mocha stones, and moss, or bush marked agate. The Borahs are the only people who set any value on them; the native inhabitants of the vicinity making no distinction in this respect, between these agates and the common pebbles of the river. In the cool of the evening we returned to Kupperwunje, which we reached about 7 o'clock, after rather a fatiguing day's excursion.

*Nappa or Napaur.* A large village in nearly a north-westerly direction, and about ten coss distant, from Ometa. It contains about 800 houses which are inhabited principally by Bhats; there are likewise a few Brahmins, Grassias and Koonbees.

On the north side of the village is situated a handsome and ornamental tank. It is said to have been built about 450 or 500 years ago by a Patan named \* Taze Kan Narpalli, so called from a suburb in Delhi named Narpaul, wherein he was born. He constructed it during the time he was Sirsoobah of Pitlaud, deputed from Ahmedabad. The following is a description of the tank. A parapet wall four feet high surrounds the tank, which is built of brick, and is of an octangular form. Its circumference is about 500 yards, and in the middle of each side of the octagon is a flight of steps of a triangular shape leading to the water. The first remarkable object is an Eedgah on the western angle, built in the form of a parallelogram, having two doors, one in the southern wall, the other facing the tank; a flight of steps leads from this door to the water. Adjoining the Eedgah is a ghaut or sloping descent 15 or 20 feet in breadth, and paved with granite to the water's edge; there are two others of a similar description, one on the north, the other on the east side of the tank. Proceeding from this ghaut along the bank, level spaces, in some places broken, in others of chunam and brick work are traversed, from which it would appear that bungalows, terraces, and other buildings, had once existed hereabouts. At the termination of this, there is a small door or wicket to the right; entering which, after descending a few steps, you arrive at a quadrangular dome about 8 feet square. From this a noble causeway, thrown over 24 arches, stretches across to a solid piece of masonry, about 20 feet

\* He is frequently mentioned in the history of Guzerat, during the reign of Sooltan Mahmood Begrah and his successors.



square, placed in the centre of the tank. In the middle of this, there is a small dome erected upon four pillars of stone in which the remains of a few mutilated figures hewn out of coarse marble, lie scattered. Close to the dome stands a beautiful Jambool tree stated to be 150 years old, highly ornamental and affording a cool refreshing shade to those whose curiosity may lead them hither. The causeway is 86 yards long and  $1\frac{1}{2}$  broad, paved with stone. Two parapet walls of brick run along each side, the top of one of which is scooped into an open conduit or water channel, leading from the entrance door to the brick work in the centre of the tank. Upon each of the pillars above the level of the arches that support the causeway, are small semi-oval openings intended to give the water a free passage when the tank is full. On the N. E. angle in the wall are three circular inlets in a horizontal line, from the back of which, two walled trenches stretch in opposite directions to the extent of 100 or 150 yards, for the purpose of receiving the water in the rains from the surrounding country. On the wall immediately overhanging the tank, is a stone building intended probably to enable visitors to enjoy the sight of the water gushing into the tank through the three apertures above-mentioned. At the junction of the trenches a few yards from this building, are the remains of some trellis work, which, when entire must have had an exceedingly beautiful effect; being cut in stone, it must have cost immense labour.

To the east of the village, there is a large well or vaw, built by the personage above-mentioned. It had some time ago fallen in and the inhabitants were deprived of the use of it, when a rich Bunya, named Purbhoodass Shet, who came from Baroda to celebrate the marriage of one of his children, offered 500 Rupees to the villagers to get it repaired, but as they alleged that this sum was insufficient, he took the charge upon himself, and rebuilt it thoroughly.

*Gundar.* An ancient maritime city, regarding which there exists many and various accounts, as to its antiquity and former splendour. It is situated in an immense plain on the eastern shore of the Gulf of Cambay, about three coss distant from the sea, two coss (nearly due south) from the Dadur river, and about ten south west from Ahmode. Elevated mounds of brick and stone, as well as innumerable foundations, which have been excavated in the hope of finding treasure, as also for the material, are seen scattered over a space of about three miles in circumference. In the south quarter the present inhabitants have erected a few houses, built chiefly of the stones dug out of the ruins of the old town, by placing them one upon the other without uniting them by any kind of cement;

the major part of the inhabitants at present consists of fishermen who are at\* this season assiduously employed in manufacturing salt, which is exported in considerable quantities to the inland towns. A few Bhats, Koonbees and Borahs, make up the remainder of the population. On the north side of the present town, is situated a temple dedicated to Parsinauth the principal deity of the Shravuck Bunyas. Three marble busts, one black and two white are placed in a vault under ground.

In the Ayeen Akbery p. 66, Vol. II. 8vo Ed. mention is made of this place as one of the ports belonging to the great emporium of Broach, It was burnt † and sacked by the Portuguese under Don Manoel de Lima, in the vice-royaltyship of Don Joao de Castro 4th Viceroy of Portuguese India, in the middle of the 16th century. The modern town Jumbooseer is said to have been peopled by the inhabitants of Gundar who fled from this their native place.

*Ambowey Matah* also *Amba Bhowanee*. The name of a Hindu goddess to whom a temple is dedicated, and of whose miraculous powers many singular and fabulous traditions are related. This temple is situated about 84 coss to the northward of Ahmedabad, in a hilly country belonging to a Rajpoot Rajah, named Bapjee, who resides at Daunta, a town 12 coss to the southward of Ambowey. Three or four *jatras* are held annually in honour of this deity. They are numerously attended by Hindu pilgrims of all classes. The route from Ahmedabad to Ambowey is as follows.

	Coss.	
To Kalee . . . . .	3	
„ Addauleije . . . . .	4	
„ Oomaseer . . . . .	3	
„ Pettahpoor . . . . .	3	—A town belonging to Rajah Futteh Sing.
„ Kookhurwarrah . . . . .	7	
„ Vesnagar . . . . .	10	
„ Vurnuggur . . . . .	5	
„ Kheraloo . . . . .	10	
„ Sareswati River . . . . .	7	—On the northern bank is the village of Rampoor.
„ Pepaloo . . . . .	10	
„ Daunta . . . . .	10	—Hills commence from this place.
„ Ambowey . . . . .	12	

---

Total. 84 Coss.

\* March.

† “Passing further on, the city of Gundar hove in sight inhabited by Hindu merchants, enriched by commerce, but enfeebled by its citizens. It was first invested, taken, and destroyed. The natives delivered up their property at the price of their lives.” See Vida de D. Joao de Castro. p. 333.



The famous hill and temples of Aboo are not far from this place. The road from Daunta to Ambowey is said to lie through a thick jungly and hilly country, abounding in vegetation. Of Aboo, it is stated by a European visitor to have been bitterly cold (in January) and that ice was met with. The ascent to the great hill is very tedious, but when at top, the visitor is amply compensated by the view of the most beautiful temples in the country. The hedges on the road side were found to consist of the common dog-rose which grows wild all around, willows were met with, and the most beautiful jessamine, with a great variety of rare plants; wild oranges, though as sour as limes, were also in great abundance.

*Mewass and Giras.* We find the first mention of these terms in the history of the Mahomedan Kings of Guzerat by Ferishta. In the reign of Ahmed Shah, I. A. D. 1414, it is stated that "Mallik Tohsa in this year received a special commission to destroy all idolatrous temples, and to establish the Mahomedan authority throughout Guzerat, a duty which he executed with such diligence, that the names of Mawass and Giras were hereafter unheard of in the whole kingdom" (Vide Briggs' History of the Mahomedan power in India. Vol. 4 p. 18.) To which the translator appends a note to the purport following. "The Mawassy and Girasy chiefs appear to have been much like the zemindars of Hindoostan, and the poligars of the south. They only acknowledged Mahomedan supremacy when it was enforced by the presence of troops, and they have till within the latest period, felt themselves bound in honour to withhold tribute till a body of soldiers appeared against them, even under the British Government." The term Mawas or Mewas, applies at the present day to those villages, in the northern and western parts of the province, in the hilly country about Vurnuggur, Veeshnuggur, Edurwarra, &c. and on the banks of the Mahee and Saburmattee rivers, in places difficult of access where the country is much broken up and intersected by ravines and jungle, which are inhabited by Coolees, Bheels, Rajpoots of desperate fortunes, and such like Hindus. These villages seem even during the height of Mahomedan prosperity and rule, to have preserved in some degree their independence, and at no time ever to have been completely subdued. The Hindu rajahs of Edur, Chitore, Dongurpoor, &c. appear to have been continual thorns in the sides of the Mahomedan rulers, and never to have been completely subdued.\* The term Mewasie is said properly to apply to all

\* The inhabitants of these villages being all Hindus bearing a deadly hatred to the destroyers of their temples and religion, kept up a constant communication with the disaffected Rajahs, and afforded them every aid in their power.

refractory villages, whether held by Coolies, Rajpoots, or Bheels; and, as the derivation of the word would seem to imply, not without reason. For as Mewassie villages are usually situated in hilly or broken ground, surrounded by deep ravines, and jungle, and of difficult access, their natural position would afford no extent of arable land to raise grain and the ordinary produce of the soil upon, for the subsistence of the villagers; but as they must live as well as their neighbours, and being of a predatory, roving disposition, they go about the country plundering and levying contributions from the more peaceably disposed merchant, husbandman, or manufacturer. The word Mewass, or more properly Mawas, as Firishta rightly spells it, seems to be a derivative from the verb '*Wassna*,' to inhabit, locate, found or people a village, the first and usual requisite to which is, to select a spot of good arable land in a level country with a ready supply of fresh water; a Mawassie village being the very reverse of all this, the negative term "ma" no or not, is a very apt prefix to the word, and defines the locality pretty correctly, which may be rendered, uncultivated wild, not *abad*. The term Mewass applies more particularly to the Coolee and Bheel, as that of Grassia does to the Rajpoot, but it is not to be met with beyond the confines of the province of which the Muhee river may be considered the southern boundary.

Girass, Girassia, or Grassia, is not so easily traceable, nor so capable of explanation as the former term. Though much has been written and said about the Grassias, there still exists a great deal of obscurity about their real origin, and the foundation of their rights to levy black mail from friend and foe throughout the country. From the silence of Abul Fazel on this subject, it has been supposed these claims were not in existence at the date of the Ayeen Akbery about A. D. 1600; but that they originated in the distracted state of the times and country which ensued after the death of the Emperor Akber, in A. D. 1605. That this however seems to have been an erroneous conclusion is proved from the fact of our finding mention made of the Mawass and Girass nearly 200 years before, in the reign of Ahmud Shah I, the founder of the city of Ahmedabad, and in such a manner that even then, they seem to have been notorious as a turbulent, refractory and rebellious set, who embraced every favorable opportunity of avenging the insults and cruelties they were continually experiencing at the hands of the destroyers of their temples and subverters of their religion, by annoying them by every means in their power.

The principal Grassias are, with very few exceptions, Rajpoots, and, as such, descendants of the ancient Hindu rulers of the country.



They formed likewise the military class or defenders of the country, for we have no ground for concluding that the Hindu princes prior to the Mahomedan invasion of India, were much if at all, distinguished by an ambition for foreign conquest. They seem to have been much more occupied with measures of defence and the protection of what they actually possessed, from the petty encroachments of each other, than remarkable for the renown of conquering foreign states. At the present day these exactions may be considered more as arising from actual want in some, and as a means of keeping up the remembrance of their rights in others; but wherever they do exist the mutual understanding also obtains of protection on the part of the Grassias to the contributors, from forays and inroads of others of their own class and of their own followers, or those over whom they exercise more immediate control. It is only when, what they consider to be their own hereditary right to share in the produce of the country, is unjustly withheld, that they proceed to extremities, and cause so much damage and distress to the country. This, in most cases, is seldom done without due warning to the contributing party, either by letter, verbal message, or posting up a paper in a conspicuous part of the village, stating the demands, and time and terms of compliance, or the nature of the consequences if the claims are resisted.

Sir John Malcolm in his account of central India states the term Grassia to be derived from Grass, a Sanscrit word signifying a mouthful, and which has been metaphorically applied to designate the small share of the produce of a country which these plunderers claim.\*

In corroboration of what has been advanced above, we find at the present day, throughout the western districts and the Peninsula of Guzerat, many Grassia chieftains and landholders, comfortably settled, and in quiet possession of land descended to them from their ancestors. These never think of going about the country to levy forced contributions, or in any way to connect themselves with those who do. The chiefs are all invariably Rajpoots and consequently of the military class; their dependants are made up of people of different tribes, the majority however being Hindús. Sir John Malcolm's enquiries led him to the conclusion, that they are chiefs who, driven from their possessions by invaders, have established claims to a share of the revenue, and maintain them upon the ground of their power to disturb or prevent its collection.†

Colonel Todd in his *Rajahsthan* (vol. 1st.) makes them to be landholders; his words are, "There are two classes of Rajpoot land-

\* Vide Central India.

† See Malcolm's Central India, Vol. 1.

holders in Mewar, though the one greatly exceeds the other in number. One is the Grassya Thacoor, or lord, the other the Bhoomia. The Grassya chieftain is he who holds (grass) by grant (putta) of the prince, for which he performs service with specified quotas at home and abroad, renewable at every lapse, when all the ceremonies of resumption, the fine of relief, and the investiture take place. The Bhoomia does not renew his grant, but holds on prescriptive possession. He succeeds without any fine, but pays a small annual quit rent, and can be called upon for local service in the district which he inhabits, for a certain period of time. He is the counterpart of the allodial proprietor of the European system, and the real zemindar of these principalities. Both have the same signification from 'bhoom' and 'zemin' land; the latter (term) is an exotic of Persian origin. 'Grassya—is from grās a 'substance,' literally and familiarly 'a mouthful.' Whether it may have a like origin with the celtic word 'gwas' said to mean a servant, and whence the word vassal is derived, I shall leave to etymologists to decide, who may trace the resemblance to the Grassya, the vassal chieftain of the Rajpoots. All the chartularies or puttas, commence:—'To \* \* \* \* gráss has been ordained.' ”\*

*Soonderyeence Kharee*, or the beautiful creek is situated about 4 or 5 coss to the northward of Bhownuggur creek. It is said to contain a fine broad channel of various depth for about three coss inland, with a good muddy bottom, navigable for boats of from 300 to 500† candies burthen. The channel does not dry up like the Dollera creek, and is free from sand banks and other serious impediments to navigation; vessels of the largest description used in the coasting and Gulph trade, go up to the bunder in one tide. The bunder is situated about three coss from the mouth of the creek, the channel near it retains sufficient water to keep vessels (laden or otherwise) afloat at any time of the tide. In November and December 1822, a nautical survey of this and neighbouring creeks was made, by order of the Bombay Government by Lieutenant Dominicetti of the Company's Marine, who states that "Soondereyee creek is in Latitude 22° 0' 30". N. and bears from Bhownuggur creek N. 24 E. distant 8½ miles. It runs in a W. and N. W. direction for upwards of 12 miles from the sea, and is navigable about 6. Its breadth for the first three miles is 650 to 800 feet, for the next three about 370 feet; depth at high water spring tides, in the large reach 39 to 48 feet, and at low water from 6 to 15 feet; in the small reach from 30 to 32 feet at

\* Ibid.

† About 3 candies make a ton.



high, and dry at low water ; perpendicular rise 33 feet. High water, on full and change at the entrance at 4h. 28'. P. M. and  $5\frac{1}{2}$  miles up at 5h 26'. The ebb runs  $6\frac{1}{2}$ , and the flood  $5\frac{1}{2}$  hours, the former  $3\frac{1}{2}$  the latter  $2\frac{1}{4}$  miles per hour.

“ Bhowleearee or Bannia Creek. Bears N. 48 E. from the entrance of Soonderyee creek, distant 2 miles. It is in Lat.  $22^{\circ} 1' 48''$  N. ; 8 miles in the length, and runs nearly N. W. and N. N. W. from 550 to 600 feet broad for 5 miles. At high water spring tides, depth from 26 to 35 feet, and at low water nearly dry, except at  $1\frac{1}{2}$  mile from the entrance, where three to five feet remain ; during the neaps, it never has less than 23 feet at high water, and is not dry for more than  $2\frac{1}{2}$  or 3 hours in twelve. Tides not so rapid as in Soonderyee. At the springs, the flood runs  $1\frac{3}{4}$  and ebb  $2\frac{1}{4}$  miles per hour ; high water full and change at the entrance at 4h. 32' ; and five miles up 5h. 36' P. M. bottom mostly mud, and mud and sand mixed.”

*Dollera Creek.* Lat.  $22^{\circ} 9' 10''$ . N. from the former, N. 18. W. distant about 8 miles. Till within these few years, Dollera was a place of little note ; its importance in a commercial point of view began with the extension of the cultivation of cotton to the westward, and the increase of demand for the European market. Formerly the cultivation of cotton was limited principally to the districts adjacent, and subject, to Bhownuggur, to which port, invited by the magnitude and safety of its creek, and the facilities of conducting commercial concerns, cottondealers chiefly resorted to purchase for the China market. The demand, however, of late years for the Europe market, being found much greater than the eastern districts could well meet, and the cultivators finding it likely to prove a greater source of profit than any other article, the produce of their soil, gradually extended the cultivation over a great portion of the country ; and, to improve the quality, introduced about the years 1811 or 1812, the fine, silky, long-stapled, podless cotton of the Jumbooseer and Ahmode districts, to the east of the gulf. The village or town is situated in an immense open tract, (part of the Runn)—on the western shore of the Gulf of Cambay, about 20 miles inland from the sea in a N. Wly. direction, having Cambay to the eastward, 20 coss, Bhownuggur S. W. 25. Dholka N. E. 20 coss, Limree N. 20 coss. It is within the jurisdiction of Kusba Dundooka, and may be said to contain from 5,000 to 6,000 inhabitants.

A considerable trade is carried on from this place to the several ports between Surat and Bombay, and with Bombay likewise. The chief imports consist of raw and refined sugar, iron, cocoanuts, cochineal, and raw-silk from Bombay ; jaggree ; from Surat, Gundavee,

and Bulsaur; rafters, bamboos, and timber from Dhanoo, Omergaum, and Bassein. These are again transported overland for the consumption of the inland towns to the northward; Dollera itself admitting of no demand for any of these goods beyond a few bamboos and rafters for the use of the inhabitants. The exports consist of wheat and cotton, the average annual quantity of this latter staple varies from 15,000 to 20,000 candies; the growth of the neighbouring districts of Jhalawar and Kattiawar. The customs levied at this port average from 60,000 to 90,000 rupees annually. Of late years, owing to the filling up of the creek, and the dangerous sand banks which have accumulated in the channel, the trade of the port has been removed to Bowleearee (a small village on the Bannia creek) and will in a few years in all probability cease altogether. Wheat grows in great abundance in the country about Dollera, and is of a very excellent quality: cotton, bajree, and jowarree, are cultivated in the rainy season. Salt-petre of a very promising quality is also obtainable in the neighbourhood; the Barilla plant abounds on the sea-coast; safflower is cultivated inland; buffaloe's horns, horn tips, raw-hides are also to be had. Great facilities for the manufacture of salt exist, and some made at Cambay is of a very superior quality. The salicornia (one or two species) and the salsola abound in maritime situations. The bitter purging salt,\* called bit-noben or bit-laban is likewise manufactured at Cambay from Myrobalans, alkali (Sajee Khar) and sea salt, and exported in quantities to Bombay and the southern ports.

It is generally allowed by those who are conversant in such matters that an equalization of duties on the produce of India imported into Great Britain with those of the West Indies and Mauritius, is, in the existing state of affairs indubitably necessary, and if such was the case under the old charter, how much more indispensable must such a measure† *now be*, when the commercial branch is done away with, and that source of revenue cut off. The equalization of duties on our staple articles of cotton, indigo, sugar, salt-petre, &c. will not only benefit India by causing increased exportation and an extension of their cultivation, with improvement of produce, but it would likewise act as a spur to enterprising and public spirited individuals possessing a command of credit and capital to turn their attention to other sources of wealth and prosperity. Not to mention the mines of the precious and useful metals, and stones, with which its mountains and valleys assuredly abound, and many of which have hitherto remained

\* Sunchul, Gujerattee.

† A. D. 1835.



unexplored ; let us take a glance at its maritime situations and see what promise they offer of rewarding labour, efficiently bestowed. Of the variety of aquatic plants, scattered on the shores of Guzerat and its peninsula Kattiawar by the bountiful hand of Providence, the salicornia and salsola form a part. Cattle do not eat these plants, though their taste is simply saltish. Dr. Roxburgh in speaking of the former plant says\* “ these two species (the Brachiata and Indica ) are very plentiful on the coast of Coromandel, where large quantities of the fossil alkali might no doubt be made at a low rate. Such manufactures deserve much encouragement, particularly here, where there are many more labouring people than can possibly find employment. Large quantities of this substance are annually imported into England from the Mediterranean for making soap, glass, &c. It is worth about twenty eight or thirty shillings per. cwt. and as labour is cheap on this coast the alkali might be made I think, at so low a rate as to admit of its being sent to England, and paying freight of £ 10 the ton or more, provided it could there be imported duty free ; ” in speaking of the other plant, the same author observes,† “ this plant (salsola nudiflora) is very common in many places near the sea ; the natives gather it for fuel only, the taste is strongly saline : no doubt it would yield good fossil alkali. How many valuable sources of wealth and happiness lie lost to the world over many parts of the Company’s territorial possessions in India, for want of encouragement, and enterprising men ! The two species of salicornia already described, and this plant, might be made to yield barilla sufficient to make *soap and glass for the whole world*, at the same time such a work would give bread to thousands of poor starving labourers ; which no doubt would greatly promote population and the consumption of the productions of these fertile countries ; for, except during years of remarkable drought, there is always more grain produced than can be sold on the spot ; I will not say than can be eaten, because few of the poorer classes can at the best of times procure a sufficiency of food during the dry season of the year, when there is little or no employment for them. It therefore appears the more necessary to institute such branches of manufacture as will employ those people during the dry season, such as gathering these plants and burning them for alkali, &c”. After describing what the impenetrable forests of India would yield if their products were converted into potash, Dr. Roxburgh concludes by saying, “but to effect such highly interesting objects the labours of an individual however inclined to promote the public good, can avail but little, when not powerfully and cordially assisted by Government.

\* Vide Flora. Ind. Vol. i. p. 85.      † Vide Flor. Ind. Vol. ii. pp. 60—61.

These remarks apply in an eminent degree to the shores of Western India, more especially of Guzerat and the Gulfs of Cambay and Kutch. The coasts of the former abound with the Barilla plant ; besides this valuable product, and the ordinary staples, cotton, safflower, and other products are extensively cultivated inland as specified above ; gums, wax, lac, glue, and drugs are all obtainable and form even now part of the imports into Bombay from the northern ports. But the first step to be taken is to ensure the delivery in Great Britain of these valuable products at such rate of duty, as will enable the importer to compete with the products of other foreign possessions, and that he may be enabled to bring them to the British market with as few charges on them, and at as low a cost as possible, making due allowance for moderate profits on the speculation.

---

*Meeting.* February 7th Captain D. Ross, F. R. S. President, in the Chair.

*Members elected.* D. Clark, Esq., I. W. Winchester, Esq., Lieut. W. Christopher, I. N.

In consequence of the small number of members present, no other business was transacted ; and the meeting adjourned.

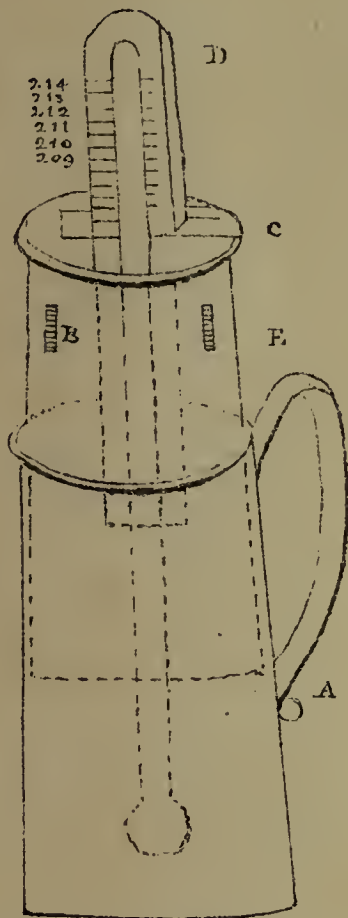








# Col. Sykes' apparatus for determining Heights by Common Thermometers



- A. A Common tin-pot, 9 inches high by 2 in diameter.
- B. A Sliding tube of tin, moving up and down in the pot; the head of the tube is closed, but has a slit in it,
- C. to admit of the thermometer passing through a collar of cork which shuts up the slit where the thermometer is placed
- D. Thermometer, with so much of the scale left only as may be desirable.
- E. Holes for the escape of steam.

## Section of Loonar Lake To Illustrate Prof. Ortelius's note



Fig. 1

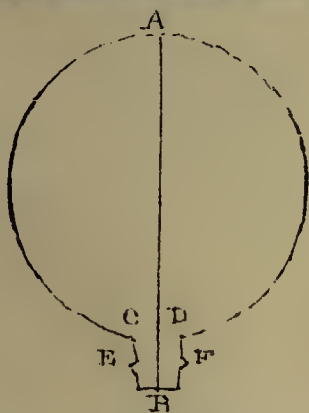


Fig. 2.

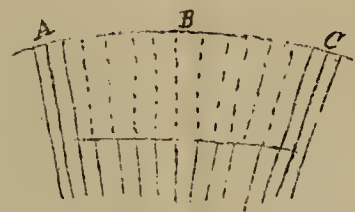


Fig. 3





# PROCEEDINGS

OF THE

## BOMBAY GEOGRAPHICAL SOCIETY.

---

MAY, 1839.

---

### PAPERS, ETC.

- I. — *Journal of a visit to Sonmeanee, the Seaport of Lus, in Beloochistan, during an attempt to reach Kelat from Kurachee in the disguise of an Usbec in May 1839.* By Captain W. C. Harris, of the Bombay Engineers.

Having been apprized of the wishes of Government, that an early opportunity should be embraced of examining the line of road betwixt Sonmeanee and Candahar, with the design of testing the accuracy of certain native information which I had previously submitted respecting that route, and of ascertaining what facilities it affords to the progress of an army, I resolved, although the season was far advanced, to take advantage of a favorable opportunity which presented itself during the month of May last. A large caravan of Affghan cloth merchants were on the point of setting out for Candahar from Kurachee, and the offer of gold readily induced their leader, a native of Kelat, named Rusheed Khan, to undertake the conducting me to the latter city; and to promise upon the faith of a true believer, that for the sum of three hundred Rupees he would proceed with me in advance of the Cafilâ upon an Hurkaruh camel, so as to reach Kelat in eleven or twelve days; and that he would return with me thence to the British camp at Kurachee, whenever I should have completed my observations.

The presence of Sir John Keane's army in Affghanistan, and the avowed hostility of the predatory tribes of Belooches inhabiting the countries to be traversed, rendering it imprudent for a European to attempt the journey otherwise than in disguise, I determined to adopt the costume of a Pathan, with the style and title of Khan, trusting to a beard of some months cultivation, and to a shaven crown, together with a knowledge of oriental manners and the Persian lan-

guage, to enable me to support the character which I had assumed of a "fair haired son of the Usbees," which would be the less difficult since the complexions of many members of the Cafila were fully as fair as my own. As however, much more would depend upon the good faith of my guide, and it was obviously to my interest by meeting his views in every way to preserve a good understanding, and evince my perfect confidence in his integrity, (which, be it known, a variety of circumstances were gradually giving me reason to regard in a very questionable light,) I hesitated not, at his earnest request, to advance a considerable portion of the stipulated reward, in order to enable him to complete the purchase of camels required for the carriage of his merchandise, the recent great demand for those animals having prevented his hiring any, as he had heretofore been in the habit of doing. "He is a bad paymaster that will pay in advance," but it was nevertheless requisite to do so on this occasion, or travel on bad terms with a man, to whose keeping I was about to confide my personal safety.

By the advice of Rusheed Khan, I provided myself with a stout yaboo properly caparisoned with native trappings, and also a riding camel of his own selection; hiring a second to carry bedding, saddle bags, and my servant, a Syyud who generously insisted upon accompanying me in the guise of a fakir. Rusheed Khan was to supply our daily wants on the road, but to provide against accidents, I carried a small bag of biscuit and some tea, together with a weather worn rowtee, and a sum of ready money, which latter was disposed about my own waist, and that of my domestic, a bill of exchange and letter of credit on Kelat, being bound about my arm in the fashion of an amulet. The fear of attracting observation induced me to carry no other instruments than a small pocket compass and a thermometer; and my scanty notes were to be kept in English, entered in the Persian character upon the pages of a native merchant's ledger, lent me, together with two bales of cloth, by the Khan; but I determined to write as little as possible, and never on any account to use a pen in the presence of strangers.

*24th. May.* My intended departure having with no small difficulty and many precautions been kept a profound secret from every one excepting the Brigadier Commanding the Reserve Force, to whom I was indebted for permission to undertake the journey, and the few friends whose kind offices were indispensable, I left the British camp at Kurachee shortly after night-fall on the 24th May, and being properly metamorphosed, repaired to a spot near the town which had previously been agreed upon as the point of rendezvous with Ru-



sheed Khan. My costume consisted of an under shirt of white linen, with long flowing sleeves; a flowered woollen tunic; spacious cotton trowsers, wider than any Dutchman's; a quilted skull cap, encircled by an ample turban, and a shawl pattern loongee around my waist. A broad leathern shoulder belt supported a trusty Damascus blade: a brace of pistols decorated my girdle, and at my back rattled a round shield of Rhinoceros hide, with huge brazen studs. After many hours passed in this far from elastic gear, I was at length joined by the merchant, and by his cousin, Ameen Khan; and after some lame apologies offered on their part for the delay, we commenced our journey, the former riding my palfrey, and the latter guiding the trotting dromedary which had the honor of bearing my Pathanship upon the crupper. The moon, wanting only four days of the full, set about 3 o'clock, but the night was still beautifully clear, and we jogged merrily on, enlivened and kept awake by bursts of melody from the throat of the Khan, until, having advanced eighteen miles at a foot pace, we overtook the Cafila shortly after sunrise, at the Hubb river, the first stage on the road to Sonmeanee.

Leaving the hot springs at Peer Hadjee Moonga's 'Tukia\*' about four miles to the eastward, the road we travelled this night was nearly due north. After crossing the second arm of the Lyaree two artificial tanks occur, at the distance of one, and four miles. Owing to the showers that fell in March, they both contain water which it is possible to drink, and after a good season would doubtless afford an ample supply. The first twelve miles of the road are good, though occasionally ploughed into deep ruts by former rain; and the general aspect of the country is bare and level, with an incrustation of clay, and numerous clumps of that eternal Noorun

\* Amongst the few *lions* of which the neighbourhood of Kurrachee can boast, the chalybeate hot springs and tame alligators at the 'Tukia' of Peer Hadjee Moonga, are undoubtedly the most curious. The springs, five or six in number, are situated about eight miles North from the town, in a sequestered grove of cocoanut and brab trees, encircled by barren stony ridges. Their temperature varies considerably. In the hottest the thermometer stands at 120°, and the finger cannot be immersed more than a few seconds with impunity; but others are only tepid. A shallow tank formed by the water flowing off, is literally teeming with alligators. I have counted upwards of eighty of the scaly monsters in the space of as many square yards; and they are sufficiently tame to quit their retreat at the bidding of a stranger, and take their places around his breakfast table; an occasional gentle hint being, I confess, requisite to remind the guests of what is due to good breeding. An *oorux* is annually held at the 'Tukia', and the springs are much resorted to by invalids. The mausoleum of Hyder Boola Khan, and other elaborately carved tombs of red free stone, within sight of the tank, are well deserving of notice.

bush—yellow, parched, and sickly, which in Scinde, constitutes the principal feature in the vegetable kingdom. Advancing towards the mountain range, called Hala or Brahooick, the ground becomes gradually more and more broken, and the stony road traverses a succession of barren valleys, divided by low ridges, of which the most remarkable feature is that they are all wedge-shaped, and ribbed, either vertically or horizontally. The last of these valleys, which measures a mile and a half across, was covered with breeding mares, herds of buffaloes, and flocks of the Doombah sheep; but I failed after the closest scrutiny, in discovering a single blade of grass for their entertainment. The plain terminates with the Hubb river, a shallow sandy bed from two to three hundred yards in breadth, with extensive pools of clear water, surrounded by shingle and coarse rushes. Both banks, as well as several islets in the channel, are clothed with a wilderness of the tamarisk tree, which here attains a most luxuriant growth. Many measure fifty feet from the topmost branches—the airy and graceful foliage being rendered more particularly agreeable to the eye, from the total absence of every other green object to which it has been accustomed in more favored regions. Both by Belooche and Scindian, the Hubb is considered a neutral stream, and the only wood obtainable for many miles is found on its banks. Rising in the Hala mountains, it disembogues into the sea, south of Ras Mooaree or Cape Monze, after a very limited course, the occasional violence of which is nevertheless attested by the denuded roots of the trees nearest the brink.

*25th May.* Having turned night into day by preserving this weary vigil, I felt no small inclination to pursue the reverse order of things, by following the example of the true believers, who were snoring around me. But, as well from the persecutions of cattle ticks and blue bottle flies, as from the overwhelming heat, sleep of any continuance was to me perfectly out of the question. A fiery blast, such as curls from the mouth of a furnace, blew during the greater part of the day, accompanied by clouds of searching impalpable sand; and even in the shade of a spreading tamarisk tree, the thermometer indicated  $117^{\circ}$ . As a midday repast, a little coarse rice rendered perfectly intolerable to a European palate by the lavish admixture of the most offensively rancid ghee, (misnamed “clarified butter,”) was set before me by mine host, with the never to be redeemed promise of an improvement in the *cuisine*, which he proposed should follow the destruction of a tough old ram, obtained by virtue of eight annas from one of the numerous goat-herds on the river, and then dangling at the shambles.



*26th May.* The caravan resumed its march about one o'clock on the morning of the 26th, and having passed through a Lukh or defile in the Hala mountains, halted before sunrise at a well of execrable water called Bhowanee, eight miles distant. After getting clear of the Hubb river, the road, which for five miles was extremely good, lay north-west through a thicker jungle than is usually to be met with in these regions, except in the Shikar-gahs of Scinde. It consists of noorun (or prickly cactus) and caper bushes, interspersed with stunted baubel, waxing thinner towards the foot of the range shortly before reaching which, the lashing of the waves became audible. Our passage by moonlight through the defile of Jhallawan into Beloochistan was extremely stirring. Fast sinking in the west behind the wild and picturesque mountains which rose before us in dim perspective, the moon was just sufficiently high as we wound through the pass, to throw a pale and cloistered light over the craggy masses of white rock that flanked the right of the road; whilst they cast into gloomy and impenetrable shadow the bluff group abutting on the left, the bold dark outlines of which were contrasted with a clear and spangled sky. To heighten the effect, the sharp voices of the camel drivers, urging their starved and weary beasts over the pointed stones, echoed from rock to glen—varied by the funereal notes of the hyæna, the sole occupant of these dark recesses, and by the stifled murmuring of the ocean, which broke at intervals upon the ear. This defile does not exceed a mile and three quarters in length, and having no perceptible difference of level, might without much difficulty, be rendered practicable for artillery, the road throughout being broad and level, though occasionally broken and strewn with loose stones. Towards Ras Mooaree, the height of the chain, which at the pass of Jhallawan may be estimated at 1500 feet, gradually decreases; but it rises rapidly in the opposite direction, as it stretches away to the north-east to complete the barrier betwixt Scinde and Beloochistan.

The resting place at Bhowanee is marked only by a deep well of intolerable water, dug in a ravine, the sunken bed of which is overgrown with wild broom. It is situated about a mile beyond the pass, in a valley formed with the great range by a spur which branches from it so as effectually to exclude the sea breeze. Not a tree of any sort extends its friendly shelter to the scorched wayfarer; a thick jungle of cabbage-shaped noorun bushes serving to increase the heat by obstructing the circulation of air. In the shade of a bale of merchandize under which I passed the day, the thermometer stood at 119°; and to the horrors of such a Pandemonium were superadded the total

absence of occupation, palatable food, and water. A number of Hindoo families travelling from Sonmeanee to Kurachee—the women and children on donkies and in *tukht-i-ruwans*, halted here during the day; and our party was further augmented by near one hundred gosaens from Benares, whom we had passed at their bivouac the preceding night, strewn about on either side of the road like the slain on a battle-field. Of these wayworn pilgrims, who were journeying to Hinglaj, I made many enquiries regarding that far-famed temple in Mukran. They represent it to be dedicated to Kalee, and constructed on a remarkable fountain, which rises at so great an elevation as to overlook the sea, although very distant from it. It is famous from the circumstance of its having been visited by Rama, who on his way thither sojourned one night at Kurachee: a tradition which claims for that town the appellation Rambaug. Hinglaj, or Nanee as it is usually called, is four days journey westward from Sonmeanee and being greatly resorted to, the passage of pilgrims through the latter place, from all parts of India, forms a great source of revenue to the Government of Lus; each individual being required to pay black mail to the Hakim or Governor of Sonmeanee, in the amount of three rupees, or more, for a safe passage through the country—an exaction of which the pious mendicants do not fail to complain lustily, and to acquit themselves with the worst possible grace.

During the intense heat of the day, every individual of the party assembled at Bhowanee, either actually was asleep, or like myself, pretended to be so; and, the number of drowsy souls amounting to at least two hundred and fifty, it may be supposed that the snoring was by no means inconsiderable. As the sun declined and the evening drew on, however, the scene became one of extraordinary cheerfulness and activity. Whilst the good merchants, indolently seated on their carpets, stroked their long beards, told their beads, and mumbled verses from the Koran, their servants were engaged in operations culinary, in driving up the camels from forage, and in making all necessary preparations for the approaching departure. Wild choruses burst from various quarters of the bivouac, the clear mellow voice of old Noor Mahommed—a toothless, but blithesome member of our caravan—occasionally drowning every other, as he anathematised the despised pilgrims who were attuning their humbler throats to the music of the gourd. Even the phlegmatic souls of two corpulent Bannians belonging to Sonmeanee, who had joined us the preceding evening, were moved unto music. They were suddenly seized with an irresistible desire to contribute to the general melody, and their husky efforts did not fail to draw upon them the contumely



of every true believer who held the Hindoo population in becoming contempt. It is worthy of notation that whilst on the march, Ameen Khan, who usually drove my camel, made it his constant study to annoy the Uteets by every means in his power. Their oft repeated chorus of "Bolaya, Matajee, né," never failed to induce a charge if Ameen Khan was within hearing; and having forced some ochre-colored mendicant off the road he would, exclaim with a loud and savage laugh, "Have a care sirs, I beseech you! There is another lame rascal rolling in the dust, gourd and all! You fools will tie your loins so tight about with ropes, that you cannot wag your legs!" "Every one of these fellows" he would add, turning round to me, "carries a little river at his back. By the beard of the Prophet, if they continue to tumble about in this clumsy manner, we shall stand a fair chance of being drowned!"

*27th May.* A very long and tiresome march, from eleven on the evening of the 26th until day light, led over a broken and difficult road, which wound for fifteen miles along the narrow banks of deep ravines and water-gullies. A heavy dew fell during the night, and wetted every one to the skin, but the atmosphere was exceedingly close and unpleasant. As the day broke the caravan reached the deep dry channel of the river Biddoke, leading by three principal branches directly to the sea, through a precipitous sand cliff. The dashing of breakers, which had not been heard since leaving the defile of Jhallawan, again became audible; and in a few moments more, the dark ocean was visible, stretching away at our feet. Advancing, the cafila literally seemed to have become entangled in a chaotic labyrinth. The path, a very sloping and perilous one, skirted the left bank of the nearest arm, and was rendered so slippery by drifted sand, that the drivers were fain to plant themselves upon the brink of the precipice in order to prevent their camels from approaching too near, and being dashed to pieces. As the heavily laden animals laboured along the steep declivity below, sinking to their knees at every step, I paused on the summit of the cliff until the gray light of morning should disclose the whole of the landscape, which, from so great an elevation, proved, as I had anticipated, to be one of singular magnificence. Far below, the blue sea rolled up its white surf to meet the long green lines of tamarisk which marked the serpentine course of the three mouths of the Biddoke, winding (after they had emerged from the sand cliff) across a flat of more than a mile and a half in breadth. The black and misty hills of Ras Mooaree, rising out of the ocean, stretched away

into the broad expanse on the left, and on the right the perpendicular bank vanished into the perspective of distance. Nor was the prospect from below less remarkable. Beetling cliffs, time worn and honey-combed, upreared their venerable buttresses without the slightest slope, to the height of from three to four hundred feet—riven to their very bases as if by some giant hand, to afford a passage to the waters of the Biddoke, which during a flood must roll out like the torrent from an unbarred sluice gate. After descending to the level of the sea through one of the three mouths of this singular river, curiosity prompted me to enter and follow up the now dry channel of the principal arm, until I was arrested by an abrupt rise, which in the rains must form a cataract of not less than one hundred and fifty feet fall. The tortuous bed did not in any part exceed fifty feet in width, whilst the banks, rising like sculptured walls on either side, measured at least three hundred in height.—Their strictly perpendicular character reminds the spectator of the shaft of a mine, the lower portions being scooped by the action of the water into the most fantastic forms that can be conceived.

The Hala mountains were now concealed from view, and the road led parallel to the coast, over a sandy flat, which, judging from the honey-combed appearance of the cliffs which bound it, must at no very remote period have been covered by the sea; although now, even at the springs, the tide does not rise within a mile of them. As the flat encreases in breadth, these cliffs gradually diminish in height; and on their face, at intervals, traces exist of numerous small cascades, which in their fall have scooped out considerable basins below. One of these contained excellent water, and ought to have been made the halting place; but having been compelled to dismount in order to escape the annoyance given me by reiterated punches from the drowsy Khan's brass studded shield, which dangled at his back, that worthy had most unceremoniously urged on my drömedary, and betaken himself to sleep at a pool of excessively brackish water four miles in advance; whither, despite the curses and imprecations of the Belooches and camel drivers, we were forced to follow. Bad as it was, this well was much frequented during the day by milch cows, goats, and buffaloes, which in the evening were driven up the cliffs by sundry paths leading to the dwellings of their wild herdsmen. Each of these surly ruffians was armed to the teeth with a sword, shield, and lighted matchlock; nor would the temptation of money induce them to concede me the luxury of a little milk. I may here



remark, that the buffalo of Beloochistan is strikingly unlike that of India; being small and compact, with short robust horns, strongly inflected inwards like those of the wild species found at the Cape.

Since leaving Kurachee, my unhappy yaboo had tasted neither grass nor grain—the hopelessly barren country not producing the one, and the Khan, in his stinginess, having failed of his promise to provide the other. Abstinence, added to the bad water that he had drunk, had produced a violent dysentery, by which the poor beast's ribs were fast being developed;—and the awkward khogeer, or native saddle, which was perched like a howdah on the pinnacle of his back, having with the assistance of bad equitation, pinched and galled his withers in the most deplorable manner, I resolved to leave him with one of the Hindoos of Sonmeanee, to be sent back to Kurachee whenever an opportunity might offer. But if the steed had fared thus badly, the master was in scarcely less pitiful plight. Rusheed Khan, whose idol was gold, continued to set before me, the victim of his parsimony, such rank and greasy messes, that my stomach turned at the very sight of them; and I had literally tasted nothing since leaving the British camp at Kurachee, but a little tea and some dry biscuit, disposed of in secret to avoid the appearance of singularity.

*28th May.* Although the rowtee was struck, and every preparation made shortly after sunset, the caravan did not resume its march until two on the morning of the 28th, it being impossible to find every one awoken at the same time. This was the night of the full moon; and the road continued across the gradually widening flat to which we descended yesterday. The soil affords indications of being thickly covered with grass during ordinary seasons, and this tract is said to be the principal breeding ground for camels; but from the total failure of rain during the last three years, (or even five) it is now perfectly denuded of vegetation. With the Booreeda river—a broad sandy bed which is crossed about three miles from yesterday's bivouac—the sand cliffs cease, and are succeeded by a ridge of low stony hills, sprinkled with Noorun bushes, which extend nearly to Sonmeanee—the Hala mountains again appearing though indistinctly. The sun waxing excessively hot after we had proceeded ten miles, it was considered necessary to halt until evening at a well of dirty water in the open plain, where not the smallest shelter existed; and in this delightful spot, the mercury again stood at  $117^{\circ}$  in the shade of my cloth bales. Resuming the journey about 3 P. M., we passed over undulating hillocks of drifted sand, variegated with detached clumps of stunted tamarisk, on which a

few small mares were industriously browsing, there being in the whole landscape no other approximation to verdure. A salute of nine guns fired in honor of the arrival of two boats from Bombay, presently announced the proximity of Sonmeanee; and ascending a belt of sand hillocks, the sea-port of Lus presented itself to the gaze, standing in a hollow at the head of a nobly extensive bay, in all its glory of "dab and wattle." Melancholy and desolate indeed is the picture which the surrounding tract presents; a wide waste of white sand drifted into a wave-like succession of mounds, enlivened by no green thing, but strewn with the bleaching bones of camels and other animals that have died from starvation. The town which is situated on the eastern bank of the Poo-ralee River, is about one third the size of Kurachee, built entirely on the magpie-nest plan of sticks and mud, with *bad-giris* or ventilators; but nearly half the houses are tenantless, the cholera having lately swept off upwards of five hundred of the inhabitants, whilst others are daily dying of positive starvation.

Although the actual distance of Sonmeanee from Kurachee does not exceed forty-five miles, yet from the winding character of the road, the number of miles to be passed over falls little short of sixty. The population is Belooche, under a Hakim appointed by the Jam of Lus, and there are besides a few Bannians in the bazaar who carry on a considerable commerce both with Bombay and the coast of Arabia. The principal Hindoo is the celebrated Taroo, mentioned by my friend the Affghan horse dealer, as uniting to the wealth of Croesus, the most rigidly penurious habits. The costume of the Belooches of both sexes corresponds with that of the Scindians, and the Hindoos are distinguished by the same preposterous turbans as their brethren at Kurachee. The town has no wall or other defence excepting two small pieces of ordnance mounted on a mud tower to seaward. These constitute the saluting battery, and during my brief sojourn, the firing was without end; every little craft that entered or sailed out of the harbour being honored with ten or a dozen discharges, for which I conclude her owners were made to pay handsomely.

Thus far, I had found no difficulty whatever in passing myself off to the entire satisfaction of every one, as a faithful follower of the Prophet. In order to give an air of greater truth to my avowed character, I daily performed the prescribed number of prostrations and genuflections, mumbling my orisons in public with becoming ostentation; nor indeed had I been suspected by any one, except by a forward Mukranee camel-driver, who, having been hired at



Kurachee, had formed a shrewd guess that I was not exactly what I pretended to be, and had resolved to turn the suspicion to his private advantage. This troublesome savage, the very personification of impudence and villany, had been most inquisitively vigilant throughout the journey, and had early commenced his persecutions by dunning me incessantly for the sum of four annas, to which he laid claim for having fetched water from a neighbouring pool for my use! To have met this exorbitant demand would have been to proclaim myself at once a man in affluent circumstances, and to have paved the way to further extortions; and I have reason to think that my dogged refusal induced Jafferah to publish his well founded suspicions, and thus put the authorities of Sonmeanee upon the *qui vive*. Whether or no, his roguish eye was always upon me; nor was he less a thorn in my side than in that of Rusheed Khan. 'Arcades ambo,' these two worthies hated each other like poison, and never failed to pass many hours of each day in the interchange of the most unmeasured personalities; the untiring tongue of the Mukranee always however, gaining for him the last word, and by virtue thereof, the victory.

Presently after my arrival at Sonmeanee, numbers of Affghan horse dealers, and cloth venders, who had come by boat from Bombay, crowded up from the landing place, and the greeting and salutations became universal. Having myself fewer acquaintances than almost any man present, I fell somewhat in the minority; but so long as there is a beard to coax, a mustachio to curl, or any part of the body to be scratched, he who personates a native need be at no loss how to employ his hands! I was a little puzzled also at meeting in this place several Pathan Merchants, whom I had known in the camp bazaar at Kurachee; and who, having heard of the restoration of Shah Shoojah ool Moolk, were hurrying to Candahar with their wares. To one of these, I immediately made myself known, receiving his promise of assistance and secrecy. He informed me that cossids had just arrived, bringing letters from Candahar and Kelat, which contained ill tidings; and he afterwards showed me one addressed to himself in Persian, by a friend residing in Kelat, stating that fifty thousand Douranee horse, led by the eldest son of Dost Mahommed, had opposed a division of the British army on its march to Cabool, and had defeated it with signal slaughter, making Sir Alexander Burnes prisoner, and capturing the whole of the Artillery. It was added that although the Shah was seated on the throne, the Khan of Kelat had not gone forth to do him homage, but (like the bat in the fable) was watching the turn that events would take. In

the course of the evening, I perused two other Persian letters to the same effect, both of which stated the British division to have consisted of 12000 men, and the loss to have exceeded 7000. One was from Candahar without date; the other from Kelat, dated 29th of Suffer, corresponding with the 14th May, and addressed to Rusheed Khan. Nothing could have been more inimical to my plans than the receipt of this news, which, although evidently 'a weak invention of the enemy' was nevertheless implicitly believed by all who heard it; and would have the effect of inflaming the arrogance of every inhabitant of Beloochistan, who, inclusive of the people of Sonmeanee, would of course take their cue from Mehrab Khan of Kelat. As for the Affghans, it had an instantaneous effect, and afforded them subject of conversation during the greater part of the night. "How could those asses of Feringees, the sons of burnt fathers, have supposed it possible to escape from the sharp swords of the Douranee Cavalry," said old Noor Mohammed, exhibiting his toothless gums. "Is not Dost Mahommed Khan bolder than a hungry lion, and do not his followers exceed the sand grains on the sea shore in multitude?" "For our own part" exclaimed twenty voices, "we are not sorry to see the Shah again upon the throne of Cabool, but may the Almighty confound the meddlers who have placed him there. The Affghans require none of their interference." In these complimentary expressions I of course heartily concurred, and great was the dirt eaten at my hands by my countrymen on that memorable evening. But Rusheed Khan, apprehensive of discovery and its consequences, now repented him of his bargain; and although he had not the honesty to say so like a man, immediately changed his manner towards me, and became obviously anxious from that moment to wash his hands of me upon any terms, that would not involve the restitution of the advances he had received.

Amongst the other arrivals from Bombay, was an insane Syyud, whom I immediately recognised as a buffoon, that I had seen some years before in the service of the Nawab of Cambay; and who had now turned Fakir, and become ten times more mad than ever. Fixing upon me his deep sunken filmy eye, which told the tale of his malady, he made various enquiries as to when and where we had met before—prosecuting the investigation most rigorously, until a sudden paroxysm fortunately relieved me of his irksome society. Springing on his feet, and stripping himself to the waist, he girded up his loins, trampled under foot his green habiliments, and raved to and fro exclaiming Zinhar! Zinhar! Zinhar! \* flour-

\* Take care, take care, take care!



ishing the while a huge two edged faulchion, and dexterously screening himself from the cuts and points of some phantom foe behind a circular black buckler, picked out with yellow lions and Roostums. My attendant with some of the people were meanwhile engaged in pitching the rowtee, and the excessive hardness of the soil beneath the sand, turning the points of the pegs before they had made any impression, the maniac suddenly cast away his weapons, grasped the mallet, and exclaiming "Is this the sum total of your strength, ye babies!" dealt about him so lustily, that a dozen pegs flew to shivers in as many seconds.

The rowtee was pitched on an undulating sea of burning white sand, half a mile from the town, within sight of no bush, nor shrub, nor shade; and ill can I convey an adequate idea of the misery I endured under its tattered canopy during the whole of the following day. With a design I conclude of disgusting me, Rusheed Khan had constituted it the rendezvous for every gossip and vagabond in the place; taking care moreover that the conversation should be conducted in the Pushtoo instead of in the Persian language, so as effectually to exclude me from any share therein. In order to avoid appearing singular, I was therefore compelled to feign asleep during the greater part of the oppressively hot day, and right slowly and wearily did the leaden moments crawl on. Kadur Khan, Rusheed's valet, took up his position at the head of my carpet, and having completed his toilet by industriously combing a host of vermin from his shaggy Affghan locks, did me the favor to share my pillow. Night came at last, and then, to complete my discomfort, Ameen Khan chose to be seized with fever; and feigning himself at the point of death, the chicken hearted fellow wheezed and groaned incessantly in my ear, exclaiming "Oh Kadur, be quick! bring a physician; the fire is consuming my vitals, and I am a dying man." To escape from this annoyance I moved my carpet outside; but no sooner had I done so, than the rain, which for full five years had never once visited Sonmeanee, descended in torrents, forthwith converting the tent into the asylum of ragamuffins, of every degree, who packed themselves away as compactly as possible, and maintained a brisk conversation during the whole of the night.

Early the following morning, I was not a little perplexed at hearing a voice outside enquire in Persian "Where is that accursed Feringhee concealed, whom you have brought from Kurachee?" and immediately afterwards the Hakim of Sonmeanee accompanied by two grey bearded Beloochees, took up a position opposite

to the door, and telling their beads, appeared disposed to wait with the patience of true believers, until it should be the good pleasure of the infidel to awake.—At the expiration of an hour however, their stock of that ingredient being completely exhausted, they entered the tent, and unceremoniously seated themselves beside my carpet; when a long dialogue ensued between us in the form of an insolent catechism put to myself, which terminated in their retiring tolerably well satisfied with my account of myself, and fully convinced that I was a *bona fide* Moosulman. Shortly afterwards however, my friend the Kurachee merchant came to inform me, that in consequence of some communication made to the Hakim by Jaffrah, a messenger had been despatched to Beilow to acquaint the Jam of the arrival of a spy; adding that he could strongly advise my either resuming my journey towards Kelat without a moments delay, or returning at once to Kurachee; and I presently found myself so closely watched by Belooches, that I saw the necessity of attending to Yoosuf Khan's advice.

Upon claiming from Rusheed Khan the performance of his promise to proceed with me straightway to Kelat, that worthy, as I had feared, did but throw obstacles in the way. He urged the inability of my riding camel to perform the journey, although he had himself purchased it for me at a great price. He exaggerated the danger to be apprehended both at Beilow, and from the Beloochee tribes of Mengul and Bezinjow—occupying the country about Nal and Wudd—to which he had never before alluded;—and after declaring the impossibility of preceding the Cafila under any circumstances, finally expressed his unalterable determination of remaining where he was until carriage should be obtained for his goods from Beilow, which could not fail to occupy at least a week. I had already detected the Khan in the substitution of a sword of inferior value, for the expensive blade I had purchased of him at Kurachee; and at this new display of the cloven foot, the blood boiled within me. Yet being completely in the villain's power, I had no alternative but to adopt a tone of mild remonstrance. I represented that the arrangement he proposed, so different from his original agreement, would not only involve prolonged starvation, loss of rest, and exposure to the most intense heat, but would also deprive me of the means of making observations on the road, which I had accomplished thus far, by the aid of the moon alone;—adding that in the existing position of Mehrab Khan, it was neither probable that I should be permitted by his vassals to reach Kelat, if the intelligence of my advent



were suffered to precede me; nor that, if recognized as a *Furung*, I should be able to elicit the information I desired. The honest Pathan, however, continuing to turn a deaf ear to my arguments, I had no alternative but to retrace my steps immediately—mentally resolving to renew the attempt in more favorable weather,—to travel with a single attendant,—and as far as possible to avoid visiting towns or villages during the day. Anxious to avoid a repetition of my late tedious march by stages, and deeming it prudent to tarry as little on the road as possible, I left the Syyud at his own desire, to be escorted by Rusheed Khan, (a promise which the latter never redeemed,) and hired a trotting dromedary in the town, the proprietor of which, (an ill-favored Beloochee in the service of the Jam,) promised to set me down at Kurachee before day break, the next morning.

During my very disagreeable stay at Sonmeanee, I lost no opportunity of prosecuting my enquiries respecting the road to Kelat, that was consistent with the indifference which my disguise obliged me to affect on all subjects, particularly those connected with the country. Communication by this route might easily be established, and with great advantage between the army of the Indus and the Scinde Reserve. Cossids arrive daily with native letters for Affghan merchants; and for the established rate of pay, which is twenty five Kelat rupees, (equal to six rupees and one quarter Bombay) reach Kurachee in thirteen and fourteen days from Candahar. One word from Mehrab Khan would render the whole line of road perfectly safe, and even under existing circumstances, small packets might be transmitted with little chance of their being lost or intercepted. Every thing I heard, went to confirm the account given me by the Affghan horse dealer. The many intelligent persons who I interrogated agreed in pronouncing the road to be quite practicable for wheeled carriages, excepting over the ghat at Baran Lukh; and there the difficulty is stated to arise, not from the steepness of the acclivity, but from large loose masses of stone which might readily be cleared away by the Pioneers of an army, so as to admit of the passage of guns. The usual difficulties experienced by an army, must of course be anticipated here, as elsewhere; but water, forage, and supplies are represented to be generally speaking abundant after passing Beilow—the scarcity which at present exists in the state of Lus, being chiefly attributable to the failure of rain, for so many consecutive years. The province of Lus is represented to be a level and nearly barren amphitheatre, extending betwixt the converging mountain ranges

of Hala and Pubb, in the form of a parabola,—or more correctly speaking of a compressed horse-shoe—the base resting on the sea, and Beilow the capital, standing at the vertex. This is a large walled town with houses of the same rude construction as those of Sonmeanee. Together with all the villages of any consequence, it is situated on the Poorallee, a river of considerable size, which after traversing the whole length of the province, discharges itself into the bay of Sonmeanee, and is influenced by the tide to the distance of twenty-five or thirty miles from the mouth. By those who had recently travelled from Beilow, I was told that not one blade of grass is now to be seen throughout the whole country. It is in fact in the last stage of desolation; a famine and a pestilence have stalked forth through the land, and are destroying both man and beast. In April last, the cholera, after passing Kurachee, travelled westward; and having swept off the inhabitants of Sonmeanee as already stated, half depopulated the capital, and obliged the Jam, (who is quite a youth,) to fly to the hills, where he tarried many days, permitting no one but his personal attendants to approach him until the plague was stayed. The province of Lus is little cultivated, and is principally famous for its breed of camels; but of these, hundreds have died during the last year, and the rest have been driven towards the mountains where the country is less sterile, and where a scanty subsistence may be obtained.

My departure was fixed for 2 P. M., and I was not much pleased to perceive mine arch enemy Jafferah setting out on his return journey about noon. He had first dunned Rusheed Khan during two full hours for a gratuity in addition to his stipulated wages—gradually reducing the demand until it had dwindled to “a small piece of bread;” and failing with all his importunity to extort even this trifle, he roundly cursed the miserly Khan and his descendants to the hundredth generation. The riding camel upon which my journey was to be performed, having been sent to a convenient distance behind some sand hillocks, I quitted the society of Rusheed Khan and his myrmidons without many regrets, and took my seat behind the least agreeable *compagnon du voyage* with whom it has ever been my evil fortune to be associated. Upon his ill favored countenance the words villain and cut-throat were graven in not to be mistaken characters. Rank odours exhaled from his filthy person, nor could he speak any language of which I comprehended a single syllable. At the distance of a few miles from Sonmeanee we were met by several armed Belooches, who as a matter of course replied to my salutation of Salaam Alaicum—Alaicum Sulaam—and



would have passed without noticing me further, had the fellow not checked the camel, and gratuitously confronted me with them. "Hollo" said one in Persian, "you are a Feringee?" "God forbid" replied I, "I take the Prophet to witness that I am one of yourselves." "Whence come you, do you bring news of the defeat of the infidel army?" "No, I am a Turk journeying from Caubool to Hindoostan, where I have long resided, as my Father did before me." "Well you look vastly like a Feringee dog"—"And suppose I were, have you any thing to say to me." "Nothing" replied the spokesman, "Khooda Hafiz" and we continued our journey.

The first twenty miles were performed in excellent style, after which the dromedary appeared completely knocked up, and it became necessary for some reason which I could not comprehend, to shift the saddle every ten minutes in the most gloomy and suspicious parts of the road. On these occasions the Belooche and myself eyed each other as if with the design of measuring our relative strength. Although greatly inferior in point of bulk, there was in respect of accoutrements, a clear preponderance in my favour; nor did I fail to make a most ostentatious display of my weapons, repeatedly intimating by not to be mistaken signs, that each pistol would at all events be sufficient to place one assailant *hors du combat*. About midnight the fellow again removed the saddle and motioned me to sleep; nor was it without the greatest difficulty that I could abstain from complying with his advice. After the lapse of some time, he returned, bringing an armful of tares in pod, that he had stolen from a neighbouring sheepfold, and upon these, he, as well as the camel, feasted heartily. Arriving near the defile of Jhallawan, we encountered a gang of Belooches who had been on a camel-stealing expedition, and who, judging from the booty they had with them, must have been rather successful. Leaving me standing in the road, my guide retired behind a bush with one of the thieves and after a long conference, I was permitted to proceed unmolested. Upon reaching the Hubb river at day break, however I had great difficulty in restraining my friend from indulging in his predatory propensities by the appropriation to his own use of a stray heifer from a herd that was browsing by the road side. Little else of interest occurred during the journey; which owing to the fatigue of the camel, was an excessively tedious one. It occupied twenty eight hours, and the sun had set on the 31st before I dismounted at the door of my tent in the British Camp at Kurachee—feeling

fully prepared by my visit to the province of Lus, to be reconciled to any part of the world in which my future lot might be cast.

---

## II.—*Short Topographical and General Description of the Cape of Aden.* By Captain R. Foster, Engineers.

[Communicated by Lieutenant Colonel T. Dickinson.]

This Cape appears to me to be entirely volcanic. The horse-shoe shaped hollow to the eastward, seems to have been once the crater and was formerly (probably) a tolerably perfect circle of about one, or one and a half miles diameter.

The range of hills to the northeast called Munsooree, and those to the south from Seera to the peak above the temple of Hydroos, appear as if they had once joined, and had been subsequently rent asunder, thrown outwards, and canted in opposite directions by some violent eruption which forced an opening to the sea between these two points, and formed the narrow valley and bay where the ruined town of Aden now stands.

This opinion seems strongly supported by the singular formation of the elevated steppe between the valley of Aden and the base of the high hills of the Shumsun range.

This steppe which for the most part rises perpendicularly from the valley to a height of from three hundred and fifty to four hundred and thirty feet, is crossed in the directions shewn in the plan, by fissures equally perpendicular, and nearly equally deep, which gradually decrease as they recede from the face of the cliffs in the valley towards the mountain ridge behind, and end in narrow cracks of from thirty to fifty feet deep, and five or six feet wide.

The mountain ridge which encloses the whole hollow rises from one thousand to one thousand and fifty feet above the steppe just described, and presents nearly the same average height among its various peaks, between the points marked A and B.

At the point B however there is a break, the range drops suddenly and its height gradually, though irregularly, decreases towards the northern Pass, at which particular point there is an abrupt division of the whole chain, leaving the Pass itself (which is merely a rift through the rock of some eight or ten feet breadth and twenty or twenty-five feet height) with an ascent of little more than two hundred feet; beyond this Pass the ridge again suddenly rises, and regains a height of six hundred and sixty feet at Munsooree, from whence it abruptly descends into the sea in various ramifications.



From the point *A*, again on the opposite end of the high ridge, the whole circle appears to have been more violently disturbed, the height is more suddenly and rapidly reduced, and though the line is distinct enough to the end of Seera where it rises to about two hundred and thirty feet, still an intermediate part is submerged several feet under the sea.

The similarity of the general contour of this Cape to the volcanic islands in the Grecian Archipelago, as depicted and described in the 2nd vol. of Lyell's *Geology* is remarkable, and the specimens of the different rocks which I have the honor to submit for the inspection of the Society, though they cannot prove the positions I assume for the crater, will at any rate point out its volcanic origin.

The numerous ridges which spread outward from the south and southwest towards the sea, are extremely bold and rugged, and many almost, if not quite, impassable to the human foot: they are extremely narrow (scarcely affording a footing on the summit of the ridge) exceedingly steep, perfectly bare, and run at a great height to the water's edge when they suddenly terminate in bluff scarps of several hundred feet in height.

On the faces of these scarps of the southern coast which give perfectly perpendicular sections of the ridges, the lines of the different beds of lava are most distinctly drawn, but their number was greater than I could count distinctly from an open boat.

Towards the west the character of two or three of the tongues is slightly varied, and they spread out in broader spaces and sink towards the sea at lower levels, as shewn at Tar Shayed Moorbut, &c. These two have a more scaly appearance than the rest, and the colours of the scales which seem to overlap each other like those of an oyster, vary from black to brown, brownish yellow, red, grey, and greenish grey.

The main direction of each branch is in a straight line from the summit of the cone towards the sea, and the valleys or ravines between them, are nearly level from the water's edge to the bases of the hills, and their surfaces present nothing but sand, shells, shingle and pebble, with short shrubs scattered about them.

The hills as well as the valleys are totally destitute of any thing like wood or herbage. In different crannies small plants are found, and low stunted thorny bushes in Western Bay, and a few of a larger and better growth in the bottom of the fissures and in the valleys to the southwest of Shumsun, in one of which a few bushes of the Senna tree and common milk bush of India had reached a height of

seven or eight feet. There is also a creeping prickly bush, bearing a fruit which the Banians use as a vegetable, something similar to the brinjal which is not uncommon.

Dried specimens of the herbs and bushes are submitted for inspection with labels of the native names and uses attached.

There is not the slightest sign of any present or former cultivation in any part of the Cape, and in fact except on the elevated steppe above the town of Aden, there is nothing bearing the appearance of a soil or earth to be found any where on the surface. Many are of opinion that the whole of this is too much impregnated with salt to allow of vegetation, but even supposing this not to be the case, there is still the want of water near at hand which cannot be got over \*

The supply of water at Aden is one of the most curious features of the place. It is found at present in the valley of Aden Town only, and close up under the cliffs, and at the opening of the fissures from the steppe above; in the valley there may be upwards of one hundred wells chiefly dilapidated and choked up, but some piercing to a great depth, and yielding abundant and excellent water.

The whole of the inhabitants, troops and all, were supplied during my residence there, from only four of these wells, and notwithstanding this heavy draw on their contents, they were reduced but a very few inches in a space of seven weeks.

In one which supplied the troops at the Turkish wall, and which was upwards of 103 feet in depth, the water seemed always to be in strong commotion, acted on by some lower spring or some other cause, its surface was never a moment at rest but its water was beautifully clear and good.

The mode of building adopted for these wells is very striking and singular; they are generally circular, of from 3 to 5 feet in diameter, but built entirely of small sized stones perfectly undressed, generally rounded or irregular at the edges, and without a particle of mortar or cement of any description.

Whence or how the waters of these wells is supplied is rather a puzzling question, rain of course falls there occasionally, but I doubt much if ever with any periodical certainty, or in any great quantities, except in case of some extraordinary and sudden tem-

\* The few Officers who tried to rear some plants and vegetables were obliged to obtain mould from the interior, from whence it was brought in bags on the backs of camels.



pest: only one short shower has fallen between September 1833 and June 1839.

If the rains were heavy, each of the valleys would naturally have a water course cut deep and sharp by the water rushing from the hills, but no such water courses exist, and the water that falls on the east of the Shumsun range (or nearly two square miles of surface) is carried to the sea by the one nulla shewn in the plan; yet this nulla has nothing like high banks till close to the sea, where its course has been turned round a building which is said to have formerly been a *tide Dock*, and further, frail huts of reeds and rafters are built in its very *bed*, and have been standing there for years.

This valley of Aden is the only one where any water course can be clearly traced to the sea at all, as all the rest are invariably lost in numberless little divisions and branches among the sand and pebbles of the beach.

These facts seem pretty conclusive against the certainty of any heavy periodical rains, nor does it appear that any great supply of moisture is derived from the clouds and mists, it is true they frequently envelop the Shumsun hills when all is sunshine below, but though dense, they are dry, at least I found them so, having passed one night perfectly exposed to them in the open air on the summit of the Shumsun range, and remained wrapped in a thick fog till about 8 o'clock in the morning, and yet found neither my clothes, or even my drawing paper at all damp, nor observed any appearance of moisture on the rocks.

All the wells near the beach at Aden, are bad and brackish, and whether the good ones higher up the valley are entirely supplied from springs furnished by the rains lodged in these narrow but deep and porous beds, or whether they are partly supplied from the sea, the water being purified by further filtration [?] it is impossible for me to say.

The question, however, is one of great interest and importance; if the former supposition is correct, the supply might fail after seasons of drought, but if the second is correct, then the security for the supply is unbounded, and giving up the tanks altogether a few good sized wells would answer all demands.

Vestiges of former wells still exist in western bay, and from the similarity of position and character of the bays to the W. and S. W. I have no doubt that water may be found in them also; in one or two old wells lately opened the water was found bitter, the flavour was attributed by the natives to the roots of some bush, but

might not that be owing to the presence of certain minerals, with great varieties of which the whole peninsula abounds?

One of the most remarkable features in the character of the country is the extraordinary number of dikes or veins of different descriptions (of which specimens are sent) which cross the whole peninsula chiefly from E. to W. or N. E. to S. W. in one continued straight line, following the varying level of the ground from the lowest valley to the loftiest hill, but still holding an unbroken line from sea to sea.

Looking at the long dead flat of sand which joins Aden to the main land by a narrow isthmus, and extends beyond for several miles, and which scarcely rises two feet above the high water mark on either beach, one is naturally led to conclude, that as the low water mark is still receding according to the evidence of the present generation, that Aden was on its first production in early ages an island. It appears that the sand is steadily accumulating; centuries, however, must elapse before it can affect the noble western bay.

The climate of this singular Cape is as yet but little known, during the months of March and April, the thermometer seldom rose to  $90^{\circ}$  but since then it has mounted to  $100^{\circ}$  and  $103^{\circ}$ . In those months, I found the difference of thermometer between the level of the town and the steppe above it, to be about  $4^{\circ}$  or  $5^{\circ}$ , and between the town and the summit of the Shumsun range a difference of  $7^{\circ}$ .

The range of a thermometer in the open air on the top of Shumsun from the afternoon of the 14th March to the afternoon 15th March, was as follows.

14th at 6 P. M.	$76^{\circ}$	} A dense fog all night and till 7 A. M. but no dew apparent.
15th at 6 P. M.	$71^{\circ} 30'$	
" 2 30 P. M.	$99^{\circ}$	. . . In the sun.
" 2 30 P. M.	$79^{\circ}$	. . . In the shade of a small Bechoba.

Water boiled at the same spot at  $208^{\circ} 30'$  and on a tower on the peak above it at  $208^{\circ}$ .

Being destitute of trees or herbage Aden possesses but few specimens of birds or beasts. Pigeons, cats and rats are the most numerous, and the two latter most troublesome; a very few of the following may also be found by search, such as wild goats, black monkeys, grey foxes, and dwarf hares, among the animals; and a few kites and gulls among the birds; it boasts I believe neither sparrow, crow nor any other bird at present.

The bays abound with fish of all sorts, and many of an excellent



description, they form of course the staple food of most of the inhabitants, but beyond its fish, and its water, and the plants and bushes before described, Aden produces nothing to support life and must for ever be unfortunately dependent on external resources.

As regards the ruined town or village of Aden itself (of which I have somewhere read most flowery and extravagant descriptions) I would wish to say but little. It has been described as abounding with "monuments of departed grandeur;" with "elaborately carved marble monuments;" with ruins of "marble baths;" and other glorious relics of unrivalled skill and cost." If these ever did exist, they have, alas! and indeed melted rapidly away "like the baseless fabric of a vision" and literally "left not a wreck behind."

The style of building used in the wells as described above—is the style universal in all the buildings of every description of which I could find a vestige; from the Sultan's paltry palace or the Hydroos temple, to the still more wretched tenement of the poorest Jew, there is apparently but one system, three or four rows of loose undressed stones, then a horizontal bond of crooked rafters, and so on alternately, stones and rafters, stones and rafters, to whatever height or shape required. There are no brick habitations at all, though there are a few brick arches in some of the mosques, and two broken minarets of the same materials, the other dwellings are but huts of reeds, and rafters and leaves, and they are in my opinion more cleanly, airy and wholesome, than their more pretending neighbours.

The inhabitants of the place consisting chiefly of Arabs, Jews, Banians and Abyssinians, were at the period to which I refer, about one thousand in number, and corresponded with their dwellings in the poverty of their appearance. All seem to have suffered under some grinding oppressor, presenting considerable contrast and novelty in the various styles and colours of their dresses but all ragged and dirty with the exception of the Banians.

These last are, I believe, all of Cutch or Indian extraction, and resort there in early life, and gradually acquire the knowledge of the language so necessary for the purposes of their trade. The Arabs appear a small race, and not at all superior in shape, size, or looks to the common Mahratta. The Jews have the usual characteristics of their race very strongly marked, but though naturally lazy, they seem able and willing workmen if actively superintended; the Abyssinians are however the best built, and the most muscular of all.

All the labouring inhabitants will now make a golden harvest, their food costs them about three Mussooree a day, or about perhaps one rupee and one anna a month. Formerly I suppose employment was scanty and pay small and doubtful, but now they can all find ample work and receive regular wages of from 12 to 30 Mussooree a day according to their craft, or from 5 to 11 rupees per mensem.

Very little trade was carrying on at the time of my visit, and less in the way of manufacture, but some of the Jews spin and weave a coarse kind of cotton cloth, and have among them silver smiths, copper smiths, and stone cutters, and the Abyssinians or Somaulees make baskets, mats and fans, which they plat very neatly from leaves of different sorts either of palm or bulrush, which they obtain from the interior.

The bazar at Aden was the most confined and dirty I ever entered, consisting of a single alley about four feet wide and seven or eight feet high and perhaps some twenty yards long, the whole covered over and obscured with rags and matting; on either side of this alley on a broad step, elevated about three feet from the ground, the dealers squat in the midst of their goods, and the myriads of flies and insects of all descriptions attracted by the drugs and dates, and the compound of villanous smells of drugs and dried fish which impregnate the air in this confined space, render it almost past endurance.

Aden has evidently been a populous place in former ages, but that it was ever a grand city, or at least possessed specimens of its grandeur in substantial public buildings, is evidently a fallacy, all the existing facts prove the reverse. We learn from history that its possession has been long and hotly contested by different powers in early times, as indeed is shewn by the ruins of watch towers perched on all the points of the hills, many of which are now inaccessible; we read also that it was at one time a great mart for gums and drugs—which trade has long ago vanished from its ports and been since enjoyed by Mocha. Its fate has been but the type of that of many a mighty nation; it flourished and has fallen. We may hope, however, that under a firm but mild Government the tide of commerce may gradually revert to its original channel, and Aden arise from its present state of ruin and degradation, to more than its former renown.

[NOTE BY DR. BIRD.—Captain Foster's opinion of the volcanic origin of Cape Aden, and the coast in its neighbourhood, is sup-



ported by the accounts which the Arab historians give of an existing volcano in this district. In A. D. 943, Masudi, speaking of the production of naphtha, and alluding to the volcanoes in Sicily, and the kingdom of the Maha Raj, say's, "next to these is that in the desert of Barhut, adjacent to the province of Nasafan and Hadramaut, in the country of Shaher, ( the Arabian coast from Hadramaut to Aden ) the noise of which is like thunder, and to be heard many miles distant. Whenever small things are dropped into its mouth they are not returned, but the sparks which issue from it are like red hot stones, which are reduced to this state by the strong heat of the caves." ]

---

III. — *Some observations upon Sind and the River Indus as far up as Bukkur.* By Lieutenant R. N. Magiath, H. M. 3rd. Regiment of Foot.

[Communicated by Dr. Morehead.]

In considering the geographical character of Sind, the Delta formed by its mighty river, naturally attracts attention in the first place; and you are disposed to compare it with those of other great rivers such as the Nile, and the Ganges. It has been my good fortune to have travelled upon each of these celebrated streams; and I have carefully observed and noted their most striking and remarkable features.

1st. There is a very close resemblance and affinity between the Deltas of the Nile and Ganges; whereas the Sindian Delta differs from both in several essential characteristics. Both the Nile and the Ganges during their course, overflow vast tracts of country; and consequently present extensive surfaces of water to the effects of evaporation. This evaporation must in a great measure diminish the volume of water which would otherwise reach the sea; and it will also decrease the velocity of the stream or streams, by which the river empties itself into the ocean.

2d. Again, both the Nile and Ganges flow through rich loamy soils, and the detritus mechanically suspended in their waters is of a thick, muddy, and heavy nature, which speedily subsides, when the water ceases to be much agitated. This is particularly the case in the Nile, where I have taken a tumbler of its thick muddy water, and allowing it to stand for a few minutes, have observed the sediment to sink rapidly to the bottom, leaving a clear, pleasant drinking water above.

3d. In lower Egypt, the traveller sees no hill of any eminence in going from Alexandria, till he comes quite close to Cairo, about ten or twelve miles below which it is that the Delta commences. The same observation applies with even more force to Bengal, where you may sail four hundred miles up the Hoogly and Bhagarutty, (which form the western limit of the Gangetic Delta) through a country literally as flat as a bowling green.

The three foregoing remarkable characteristics, common to both the Nile and the Ganges, are wanting to the Indus. 1st. The Indus does not expand itself to any considerable extent over the country through which it flows.

2d. In lower Sinde this great river traverses a strip of land nowhere more than one hundred miles wide, and bounded on the one hand by the great sandy desert, and on the other by the Hala and Lukkee ranges of barren unproductive mountains. The stream washes down loose, silty and sandy detritus, which does not easily subside, and which requires time and care to be cleared so as to be fit for drinking.

3d. In going up the Ghisree creek, which was formerly the westernmost estuary of the Indus, the traveller is never out of sight of a chain of rocky barren hills. The same observation, generally speaking, applies to the course of the river upwards from Tatta to Sewun. A little below Jurruk, and again at Gopang the chain of hills comes quite close to the river's edge. From Majindu to Sewun also, the mountains are all the way visible from the river, and near the latter place, the base of the chain is washed by the stream.

I certainly had only an opportunity of visiting the skirt of the Delta between Kurrachee and Tatta, but from what I did see, and from the abovementioned facts, I should conclude, that the soil generally, is not so fertile here as in Bengal and Lower Egypt; that the rich land is every where in these latter countries, but that, in Sinde, it lies only in patches here and there.

To give an idea of the light sandy character of the detritus carried down by the Indus, I may here remark, that to the westward of Churna Island, fifty miles from the Pittee mouth, I observed a strong current of whitish water running three knots an hour over the heavier body of sea water. The point of separation between the two kinds of water was easily discernible in heaving the lead.

I landed at Kurachee on the 5th June, and remained a week in the camp of the 40th Foot. The ground on which the camp is pitched is a sandy plain, with prickly pear bushes scattered over it. The heat is not so great as at Bombay, and the nights are very cool and refreshing. But the clouds of dust perpetually flying during the



day, constitute a real torment, and completely frustrate every attempt at cleanliness. The 40th Regiment, little above six hundred strong, had nearly eighty men sick.

The sail up the Ghisree creek to Garrah is interesting. The distance is estimated above forty miles, and we performed it in six hours, having a stiff breeze and strong tide in our favour. You sail amidst numerous flat islands, which are covered at high tides, and full of mangroves.

Garrah is an assemblage of mud hovels, half buried in drift sand. From here to Tatta by land, is reckoned twenty-one miles, and there are several patches of rich land. The communication by the Ghisree creek with the main river has been banked out in some of the former wars; and it is said that it could be reopened for ten thousand rupees. This would be a most useful undertaking.

The city of Tatta is composed of upstairs flat-roofed houses, some built of dust coloured brick, but the greater number of *wattle* and *daub*. The only remains of its ancient grandeur are a fine old serai in the town, and the numerous elegant tombs or mausoleums in the neighbourhood. These are of most tasteful architecture, and exquisitely ornamented with Mosaics, but, like every thing else in this country, are in a state of ruin.

We were six days going from Tatta to Hyderabad; although the distance, even by the river can hardly be estimated at more than seventy miles. The river however, serpentine much more than the maps would lead one to suppose. The scenery is by no means so beautiful as on the Ganges; and the general level of the land is higher than the surface of the river, and consequently it cannot be irrigated with the same facility as Bengal, where the reverse is the case. The people on the banks of the Indus, cut little narrow canals running a short way in from the river's edge; and from these they raise the water by means of what are called (erroneously, I think,) Persian wheels. These wheels are worked in lower Sinde by blindfolded camels having rope traces on \* *both sides*; but as you go higher up the river, you gradually find bullocks substituted for camels. I should think that the Persian wheel, such as is described in hydrostatic treatises, and which is worked by the force of the running stream, might be adopted upon the Indus with much advantage.

The shores of the river generally are covered with tamarisk

\* I mention this fact because, when I saw a gun drawn by camels at Bombay, there was but one trace to each camel, which appears to me to have been a mistaken arrangement.

bushes, which are sombre, melancholy looking shrubs. There are no bamboos to be seen any where. The timber of the baubul is used for the purposes to which the bamboo is applied in the Bengal Presidency. The baubul is a very pretty tree, and in some of the shikargahs, or hunting preserves, there are beautiful fringes of it running along the water's edge.

It is curious to observe the way in which the famous fish, the Pul-la, is caught. You see numbers of men floating down the stream, upon inverted chattees, or earthen jars, with long handled nets; and great numbers of the fishermen support themselves in the water merely by means of the net handle. A third part of the fish taken belongs to the Ameers.

These rulers engross the richest tracts of lower Sinde for shikargahs or hunting preserves. This practise is not only injurious to the country by preventing its most fertile districts from being cultivated, but it is also a most serious obstacle to the navigation of the river; inasmuch as the trees in these shikargahs grow on the very edge of the water, and sometimes even actually in the river, so that there is no tracking path left for the boatmen.

The Ameers also levy a most impolitic tax upon each water wheel, amounting I am told to five rupees a year.

The party with whom I travelled (consisting of three other Officers beside myself) stopped at the Residency at Hydrabad for a day and a half. The small residency bungalow is situated on the bank of the river, from which the city is distant above three miles. The city is mean in appearance, inferior to Tatta, and has fewer upstairs houses. The Fort, I should say, is about a mile in circumference, the wall following the contour of an irregular rocky eminence, averaging from twenty-five to thirty feet higher than the level ground, and the wall itself being about as high again. It is a mere loop-holed arching wall, and would give way to a common field battery in a few hours.

We left Hydrabad at 11 A. M. on the 27th June, and on that day and the following made much better progress than we had as yet done. On the 29th, between Gopang and Majindu, I observed some very fine fields of indigo, and got a very fair specimen of the manufacture. They dry the plant here in the first instance, and manufacture it in the rudest way, having no regular vats.

On the 30th, above Majindu, we found the river to divide itself into several narrow channels winding through a low flat. At night we were moored beside a thick jungle of tamarisk bushes, filled with flies and musquitoes. Hitherto, although the days had been some-



times rather hot in Sinde, the nights were always cool and refreshing; but at this spot the night was steaming hot, and I never remember to have been so tormented by musquitoes anywhere else. This overpowering heat, and annoyance from musquitoes and sand flies, continued for about ten days.

On the 1st July we passed through a country exhibiting a more cultivated appearance than any we had yet seen. The Hala mountains in the back ground were distant five or six miles from us in the morning; but towards evening we came to a part of the river which washes their base. At sunset we moored on the right bank at the junction of the Arul creek and the main river.

From this period up to the 15th July, we were traversing the really rich and productive portion of Sinde. We here left the Indus altogether and went \* *down* the Arul river or creek, which flows into lake Munchur; then, across the lake, and up the Nara creek, which also flows from the Indus into the lake. What becomes of these two bodies of water flowing into lake Munchur is a question yet to be determined; whether they are entirely absorbed by the evaporation from the surface of the lake, or any portion of them escapes by percolating through the Hala mountains, which form its western limit.

The Nara is represented on the maps as having a course nearly straight; which is a serious mistake. Its name in the Sindee dialect signifies a snake; and certainly no serpent could twist himself into more complicated sinuosities than does this remarkable stream. In the portion of river nearest to the lake, its surface is higher than the level of the surrounding country; but in so trifling a degree that a small bund or bank little more than a foot high, suffices to protect the land from inundation. As you approach the Indus however, you observe the level of the land to increase gradually.

The villages along the banks of the Nara, are generally of the most wretched description; and notwithstanding the great richness of the soil, the inhabitants appear poor and filthily clad, and quite as miserable as the Egyptians. Both these nations are in infinitely worse circumstances than the Bengalees; although the latter may perhaps be ranked amongst the most humble tribes of mankind;

\* Since I wrote the above observation, I have met Officers, who came up the country by the Munchur lake; and at the time they passed through it, the Arul was running from the lake to the river. I take it for granted, that at that period, the surface of the lake was higher than the surface of the river while the reverse was the case when we passed. I cannot think of any other way of accounting for the fact.

and are both physically and morally inferior to either Egyptians or Sindians.

I observed several mud granaries, such as are everywhere seen in Egypt ; and I also remarked extensive cotton plantations, but very little indigo.

We were thirteen days in going from Sewun by the Arul, lake Munchur, and the Nara, back to the Indus again.

As to Sewun, it is a poor town of the same description as Hyderabad ; but there is a very singular high mound, or fortification in ruins, which the Tindal of my boat said was built by Secunder (Alexander the Great). While moored here for four hours, the reflected heat from the mound was most overpowering. Indeed in this part of our journey, we suffered greatly from heat, and were but rarely blessed with a cool night.

Lake Munchur is a very fine sheet of water, about eighteen miles long in the part where we passed over it. Its beauty is a good deal spoiled by its surface being in some places covered over with quantities of the lotus, and in others with long rushes. The lofty hills to the west are quite bare and desert.

One day, during our progress up the Nara, two or three groups of natives came near the boats, using insulting language and menacing gestures, and asserting that an action had taken place between our troops and Dost Mahomed, in which the British, they said, were defeated ! I may here remark that although the Sindians are fine strong men for Asiatics, they are lazy, dirty, conceited and insolent in the extreme. A vigorous government, a strict police, and a severe magistracy would, I have no doubt, improve their character wonderfully !

We were only a day and a half in getting from Nara to Sukkur, where we arrived on the 17th having experienced a storm and torrents of rain the previous night.

Sukkur, Bukkur, and Roree form decidedly the most interesting objects we had as yet met with in Sinde. Here the Indus would appear to have left its natural course in order to break through an obstacle in the shape of a long range of rocky heights from about one hundred to one hundred and fifty feet above the level of the river.

It bursts through this chain in two channels, which enclose the small fortified island of Bukkur ; the works of which are at present in a ruinous and decayed state. It is, notwithstanding a very picturesque object. On the left bank is the well situated town of Roree, adorned with a handsome mosque upon the water's edge. The



channel between it and Bukkur is about four hundred yards wide, and that between Bukkur and Sukkur about one hundred. The limestone heights on the Sukkur side constitute a superb natural tête-du pont. A little blasting with gunpowder to scarp away the sides of the heights, and very trifling aid from the Engineer's art, judiciously applied, would render it a fortress of the first class. On top of these heights there are some fine ruins of tombs, and there is a round watch tower or minár, from the top of which the view is truly beautiful.

The whole line of country from Sewun to Sukkur is extremely rich and productive; and I am strongly disposed to think it capable of furnishing supplies to an army of any strength, that is to say, if recourse be had to forced requisitions, an equitable price being paid for the articles required.

In its present state, the Indus between Tatta and Bukkur is by no means so navigable as the Nile or Ganges. In order to become so, the nuisance of the shikargahs and Syuds gardens must be swept away, and the jungle on the banks cut down, so as to leave good, practicable tracking paths.

---

#### IV. — *Narrative of a Journey from Zeila and Tadjourra on the Coast of Abyssinia to Ferri, on the frontier of Efat; in April and May 1839.*

[Extracted from a letter addressed to J. Vaupell, Esq.]

As our guide Ali intends to return tomorrow to his country, I profit by this opportunity to inform you of our safe arrival on the frontiers of Efat. The letter I wrote you from Tadjourra on the coast is, I hope at present in your hands. We left Tadjourra on the 26th of April. Our way took us at first in a western direction along the Gulph of Tadjourra, extending a good way into the interior of the country. At that time we did not think that we should have a thirty-six days' journey only to the frontiers of Efat, having been informed at Mocha that we should be able to perform the whole journey in nine or ten days. On the third day after our departure we began to ascend the mountains, which are here not so high as those in Tigré, therefore camels are used on the whole way. The names of the stations through which we passed the first part of the journey, are Anbabo, Dullul, Sagallo, Sokti, and Wardalliwan. These however are only places of encampment for caravans, there are no villages, nor places which are inhabited, at least at this season, when the people for want of water have left all the places in our route.

The Danakil are a wandering people moving from one place to another, where they can get water and food for their cattle. They do not live in regularly built houses, but in huts of thorns, on the top of which they put straw or mats. The whole nation consists of many tribes, the number of which we could not learn. The most powerful tribe is that of the Shodeitos, who dwell from Beglol on the Red Sea to the neighbourhood of Efat. Another tribe is called Dewine, which is on good terms with the tribe Wéma, to which our guide belongs. Nearly our whole way took us through the country of these last two tribes, which are often at war with the Shodeitos, and several years ago killed seven hundred of them in a battle near the mountain Badu, in the neighbourhood of Errer; the former is the native place of our guide. The language of all the tribes is the same, viz. the Dancalli, which is spoken over a large extent of country—from that of the Somalis to Massowa, and from the coast to Efat and the Galla countries. The language of the Shohos near Massowa is the same with the Dancalli. They are all Moslems, being very much attached to their religion. They however maintain a friendly connexion with the Christians in Efat and Shoa, and with the coast of Arabia. They carry wheat and cloths to their country, and import salt to Efat. They wear shields and lances, but not arrows like the Somalis their neighbours, who use poisoned arrows in battle. They take however soldiers from the Somalis. The tribe Wéma thus feeds and maintains one hundred men bearing bows and arrows. The name “Dancalli” (which is the singular, Danakil being the plural) is an Arabic denomination; they call themselves Affar, (which reminds one of the Latin *afer*, Africans;) Adael or Adali is a general term like the expression Franks.

On the fifth day of our journey we saw the Gulph of Tadjourra again. This Gulph extends nearly to the salt grounds which we saw on reaching the station Dafárréh. The salt grounds are about six miles in length and three in breadth. To the west they have the appearance of snow, and on the eastern side, of water. Before we reached this place we observed many indications of volcanoes, which probably have been instrumental in the formation of the Gulph itself and of the salt grounds.—This neighbourhood, as well as many others in the Dancalli country, might prove highly interesting and important to geologists. These salt grounds supply the country of the Danakil and Efat with salt; therefore if any foreign power should ever be involved in a war with the Danakil, it would be an easy matter to take their country, by vessels proceeding up the Gulf of Tadjourra, and taking possession of the salt lands; which are situated quite close to it.



The Gulf should however previously be surveyed. The road, before reaching the salt grounds is very bad for camels, owing to the stones, and it is necessary to go a good way round about; this is one reason why they do not like to load their camels too heavily.

We found the climate very hot at this season in these places, as well as on our way in general, till we came to the river Hanash. At Dafarréh near the salt grounds, the thermometer stood in the afternoon at one hundred and five and one hundred and ten degrees of Fahrenheit; near the Hanash we found it at ninety-six degrees. We have undertaken the journey in the hottest season, which caused us often to take water with us for several days; at other seasons water is found nearly everywhere. Leaving the salt lands behind us we passed through several beautiful valleys, in which our animals found both grass and water. The large valley of Gagate lies three or four days journey towards the south-west from the salt grounds. It is a pity such beautiful spots are not cultivated.

At Gagate, a caravan coming with us from Tadjourra separated itself, going to Aussa in a more northerly direction. Aussa is one of the most important places in the country. It is situated near the Hanash, which forms there a large lake, being obstructed in its course by the elevation of the country. From Tadjourra they reckon twelve days to Aussa, from thence nine days (journey) to the dominions of the powerful Galla Prince of Argobba, whose name is Bera, and with whom the king of Shoa has been at war for several weeks past. From the possessions of Bera to Gondar they reckon nine days. Thus I was informed by one of our men. Another beautiful valley through which we passed, is called Gobaad, in the neighbourhood of which the river Hanash is to be seen, when the air is clear. We however could not see it owing to the haze. In a south-westerly direction from Gobaad is Ramúdële, another beautiful valley, where we saw at first numbers of wild asses. Our Danakil killed one, and dressed and ate the meat with a good appetite. Having passed Ramúdële, we crossed over a mountain about six hundred or seven hundred feet high. We did not go the usual way, having been informed, that the tribe Galeile, which is at enmity with the other tribes, was in the neighbourhood not far from that road. After going a good way round about we came to the station Aful, where are several hot wells at the foot of a mountain. On the 18th of May we arrived at Mullret, the dwelling place of the father of our guide Muhamed. From whence we had still ten days to go to the frontiers of Efat. We were quite near the country of the Alla and Ittoo Galla, of whom the Danakil are much afraid, being often attacked and kil-

led by them. The Gallas are obliged by law, to kill a certain number of their enemies, before they can obtain the rank of a chieftain; therefore they make always inroads into the countries of their neighbours, and kill every one they overcome. The nearer we approached the river Hanash, the more we found the country improved and peopled. At great Mulla we saw for the first time on our way, Elephants feeding in the grass, under the trees.

On the 29th of May, we crossed the Hanash, which at this dry season is about fifty-five or sixty feet broad; its banks are high fifteen to twenty feet, and bordered with beautiful trees; under whose refreshing shade, animals of every kind feed and repose. From thence we distinctly saw the high mountains of Efat, which we had already seen, in the early part of our journey. On the 31st we reached the spot where duties are levied; we were received there by the custom master Musa Soleiman, and by Abbagos Muhamed, Governor of those parts of Argobba, which belong to the king of Efat. A messenger was sent to the king, at present residing at Argobbole, to inform him of our arrival. At this place I afterwards met with the same man whom I saw at Mocha a year ago, intending to set out, after a few days, with a caravan to 'Tadjourra, taking with him a slave girl and a letter, which he was charged with by the king to deliver to me at Mocha. Having refused the girl we opened the letter, wherein the king wrote that we should come to him, bringing a good gun for him, and medicine for sore eyes; also a person skilled in building, for the king required a house and a church. We hope to see the king after two or three days, when at the meeting we intend to make him again acquainted with our object, and to solicit his assistance and protection.

---

V.—*Narrative of an Excursion into the Hazaureh Country of Bísút, and the districts of Bamian and Seghan.*

By C. Masson, Esq.

[Communicated by Col. Pottinger.]

On arrival at Kábul in May 1832, before proceeding towards Bamian, I considered it expedient to seek an interview with Táj Muhammad Khán, or Hájí Khán as commonly called, who held the district in jaghire, as well to obtain from him letters enabling me uninterruptedly to examine the antiquities there, as to remove from his mind any unfavorable impressions that he might possibly conceive as to the motives of my journey. It was moreover incumbent upon me,



in another point of view, to pay my respects to him, as his treatment of me, when a visitor in the camp of Dost Mahomed Khán at Guzní had been of the most civil description. I resided at Kábul in a house of the Balla Hissar, belonging to Sulímán an Armenian, and but a few doors from that occupied by Hají Khán. I requested Sulímán to notify to the Khán my desire to see him, and was soon informed that the Khán would send for me by night, when few or no persons were present, that our conversation might be free and unrestrained. I also received a gentle rebuke for having been several days in Kábul without calling on him. After some time, I was summoned, and accompanied by Sulímán, repaired to the Khán's house. Passing a variety of dark passages, continually ascending, the buildings here being built upon the brow of a hill, I was finally introduced to the Khán, sitting in a small apartment, to enter which, we were obliged to creep, as the aperture of admission, or door, if it must be so called, was of very scanty dimensions. There were some eight or ten persons present of his own household, and I was saluted with a profusion of terms of civility and welcome, the Khán styled me *ruffíc* or companion, and rejoiced at seeing me again. He informed me that himself was going to Bamian, and that he should be happy if I could accompany him. He then entered into a florid description of the interesting objects at Bamian, the immense colossal statues, the samúches, the ruins of Gúlghúleh, and the castle of Zohák which he pourtrayed in a very lively manner. He then gave an account of the metals to be found in the hills, asserting there were gold, silver, copper, lead, antimony, &c. &c., adding that he and his people were khurs or asses, and did not know how to extract them. The affairs of Turkey, Egypt and Persia, were also duly discussed, and the Khán alluded to Buonaparte, affirming he had been told, that his son was to prove Dudjál.\* After a long desultory conversation, the Khán, coming to the essential point, acquainted me that owing to Mússulmání scruples, he should not march from Kábul until after the 13th of the next month Suffer, (it being considered unlucky to do so) but he hoped that I would wait till that time. In the interim he desired me to amuse myself freely in the environs of the city, and telling me his horses were at my command, I received my dismissal.

The 13th of *Suffer* passed, and there was no sign of movement on part of the Khán—month after month followed, and it was not until the month of Rubbi-us-Sání that he left Kábul—which he did without signifying his departure to me. I might reasonably have felt surprise, but rather indulged the conjecture that the Khán was acting

\* Antichrist.

prudently towards me, and so it proved. As soon as he reached Bísút, he forwarded me a letter through Múlla Ibrahim Khán his Naib at Kábul—in which after begging many pardons for his forgetfulness of me, which he imputed to the multiplicity of his affairs, he earnestly entreated me to join his camp, whence he would expedite me in care of approved men to visit Bamian. He moreover directed Múlla Ibrahim Khán to provide attendants to escort me to camp. I now prepared for the journey, hired a yábú (poney) and engaged a neighbour named Yusef to attend it. It chanced that one Kumber, of Abyssinian extraction, who had formerly been Sirkender or chief of the Habbashes under Shah Mahmúd, and now in the Khán's service, was about to proceed to the camp, and hearing that I was going, came and offered his attendance and services. These were gladly accepted, the Sirkender being a man of trust and valuable from his experience; and our arrangements being completed, it was decided that we should start from Kábul on the 4th of the Muhammadan month Jamadí owul.

We shall here premise such observations, as may be necessary to render intelligible the circumstances interwoven with the subsequent narrative. The Hazaureh districts between Kábul and Bamían, are collectively called Bísút, and mállia or tribute is enforced from them by the authorities of Kábul. This fluctuates in actual receipt, but the registered amount is 40,000 rupees. Some twenty or twenty-five years since, the superior chief of Bísút was Mír Wullí Beg of Kárzar. He was treacherously slain by an inferior chief the Vakíl Sifúlah at Siáh Sung (black rock) a spot in the valley leading from Kárzar to the vale of the Helmund. Mír Wullí Beg had twelve sons, the elder of whom Mír Mahomed Sháh became Mír of Bísút. The younger of these sons Mír Yezdánbuksh assembled troops, defeated and took prisoner the Vakíl Sifúlah, whom he slew at the same spot (Siáh Sung) where his father had been sacrificed. Mír Yezdánbuksh next directed his arms against his eldest brother Mír Mahomed Shah, whom he compelled to fly to Kábul. He now assumed the Mírship, but his claim was contested by an intermediate brother Mír Abbas. The fortune of Mír Yezdánbuksh prevailed and Mír Abbas suffered defeat, but the former alike unwilling to proceed to extremities with a brother, and anxious to secure to his interests a gallant soldier, tendered a reconciliation, which Mír Abbas accepted, and for some time resided with his brother. He was induced, however, to make a second struggle for supremacy, was again worsted and again reconciled, since which his obedience had been constant. Mír Yezdánbuksh the acknowledged lord of Bísút, turned his



attention to the affairs of his province, and by the humiliation of the several petty chiefs established a more decisive authority than any former Mír had enjoyed. Inexorable to the haughty and such as opposed his plans, he was equally careful of the interests of the subject, and his name was venerated among the Hazaureh. The high road between Kábul and Bamian led through his territory, and had hitherto been a theatre for forays and depredations, forays from the independent Hazaurehs of Sheik Ali, and depredations from the inhabitants of Bísút. By the energetic measures of Mír Yezdánbuksh, order was restored, the road became safe, the Hazaureh of Sheik Ali dared not make their appearance, and the people of Bísút became as eager to show civility as they had been before to offend, while the single traveller passed as securely as if in company with a host. To kaffilas, the chief was particularly attentive, and merchants were diligent in spreading his praises and renown. It was evident that a chief of superior ability had arisen among the Hazaurehs, and he became an object of much attention both to the Shías and government of Kábul. The former congratulating themselves in having a potent ally in case of need, the latter apprehensive of his views and of the effects of a consolidated authority in the Hazaurehjat.

It may be noted, that one of Nádir Shah's features of policy, was the colonization of the countries he conquered, and in pursuance thereof he encouraged settlement in Afghánistan by the various tribes of the vast Persian empire. At the time of his death numbers under such intention had reached Meshed, and were subsequently invited by Ahmed Shah Dúrání; while a large Persian force escorting treasure from India at that critical period were also induced to enter the employ of the new Afghán sovereign, and renounced their native country. Hence at Kábul, at this day, are found, Jewanshírs, Kúrds, Rikas, Afshars, Buktiaris, Shah Sewans, Talishes, Bayats, in short representatives of every Persian tribe. Under Ahmed Shah and his successors, they formed the principal portion of the Ghúlam Khánu or household troops, and the appellation they still preserve. Like their fathers they are Shíahs by religion. They have exceedingly multiplied and become affluent, and decidedly are the most powerful and influential body in the city of Kábul, of which they occupy one half, and exclusively the quarter called Chandol which is fortified. They occupy also many castles in the vicinity of the city. An unextinguishable rancour is known to exist between the two leading sects of Mahomedanism, the Shíah and the Súní, which however, for a while dormant or concealed by consent of both,

is ever ready to burst forth upon the most trivial occasion, and this circumstance has been taken advantage of by the intriguers of Kábul, who when determined upon subverting the existing government, have only to excite a *jung* Shíah and Súní to effect their object. As soon as the contest is fairly commenced in the city, the rude hordes of Pughmán, Koh Daman and Kohistán flock to it, animated equally by zeal for what they believe the orthodox faith, and by thirst of plunder. Hostilities and confusion continue until the desired change in authority is produced, when Syuds and other worthies interpose and a temporary calm is restored. The Shías of Kábul aware of their constant exposure to conflict, and of the possibility of defeat, have endeavoured to provide for such a calamity, by securing for themselves an asylum—they have therefore turned their eyes upon Bísút, where the most wealthy of them have purchased castles and lands, and have in fact become joint proprietors of the soil with the Hazaurehs. Prior to the sway of Mír Yezdánbuksh they possessed a paramount superiority in Bísút, arising not from power of force, but from that of the influence which they possessed over the Mírs, divided in councils and feeble in talents, and who were glad to avail themselves of their mediation and support in their domestic quarrels and transactions with the Afghán authorities. Mír Yezdánbuksh, early made it apparent that he would allow no rival or controlling influence in Bísút, and even confiscated some estates of such Kábul Shías who had favored his opponents—and it became manifest to the remainder, that to enjoy their properties they must submit to conciliate the favour of the new chief. The general good understanding between the Kábul Shías and the Hazaurehs was not disturbed by these occurrences, the former indeed found that they could no longer dictate in Bísút, but alliances as before were contracted between the principal families of either, and the daily increasing power of the Bísút Mír, was an universal subject of triumph and exultation.

We now come to the period, when after the elevation and degradation of numerous Sháhzádehs, after a flagrant series of civil dissensions, cabals, intrigues, treacheries, perjuries, confiscations and assassinations, the inhabitants of Kábul, disgusted with the tyrannic and oppressive government of Shír Dil Khán, and his minister Kho dá Nuzzer, entered into negociation with his brother Dost Mahomed Khán, then a fugitive in the Kohistán—and Shír Dil Khán unable to contend with the combination against him, abandoned the city and retired to Kandáhar. There was a prepossession, among the Shías of Kábul, in favor of Dost Mahomed Khán, on account of



his mother being a Kuzzulbash, no doubt they principally contributed to his accession to power, and on attaining it, he was assiduous in attention to them.

Dost Mahomed Khán was an Afghán, he had gained Kábul, his first cares were to look around him and discover if there was any one near him likely or able to disturb him in its possession, and to destroy by any means the mistrusted person or persons. The state prison of the Sudú Zye princes had long been empty, the descendants of Ahmed Shah were dispersed in foreign climes, not one of them remained in Kábul that an enemy could erect into a monarch for the day—his brothers of Kandáhar and Peshawer, although hostile to him, were unable seriously to annoy him, being too much occupied in providing their own security, the first against Kamrán of Herát, the last against Runjít Sing of Lahore—the Kháns of the Dúraní tribes had perished in the field, or under the hands of the executioner, and their families were in exile or destitute. But Dost Mahomed Khán was uneasy—he beheld amid the bleak hills and wilds of the Hazauras, a chieftain able in council and valiant in the field, extending his power in every direction, a power not ephemeral but promising to be durable, being raised by superior genius, and consolidated by good faith. He was aware that the Shías of Kábul had been the instruments of his elevation, they might become those of his degradation. Already too powerful, they were irresistible if joined by Mír Yezdánbuksh. He saw his safety only in the destruction of that chief, which he in consequence planned. Profiting by the cordiality subsisting between himself and the Shías, he represented to them that he held the character of Mír Yezdánbuksh in high esteem, and desired to establish a personal acquaintance with him, and he requested them to employ their influence to induce the chief to visit Kábul. They made communications to Mír Yezdánbuksh, and Dost Mahomed Khán forwarded to him a Korán with his seal affixed, as a solemn pledge for his safety, for which also the principals of the Shías, at the Kábul chief's suggestion, became guarantees. Mír Yezdánbuksh, who had not hitherto come into collision with the Afgháns, and apprehending no hostility from one to whom he had given no cause for enmity, decided to visit Dost Mahomed Khán, calculating on making arrangements relative to Bísút, which might be mutually beneficial. One of his wives (a daughter of a Deh Zunghí chief) alone cautioned him not to repair to Kábul. This lady, of masculine understanding and habits, was accustomed, arrayed in male attire, well armed and mounted, to accompany her lord in his expeditions; she fought by his side in the field, and out

of it assisted him in his councils. It was usual with her, on every occasion, to recommend to the Mír, never to place himself in the power of the Afgháns. The Hazára Mír, on this occasion, listened not to her advice, and she unable to dissuade him from his purpose, evinced her fidelity by accompanying him, although her mind foreboded every disaster. The pair arrived at Kábul, were courteously received by Dost Mahomed Khán, but on the first favorable opportunity, Mír Yezdánbuksh was seized and confined a prisoner, as was his wife. The Afghán chief would immediately have slain his captive, but the latter aware of Afghán cupidity, intimated his willingness to pay fifty thousand rupees for his ransom, provided he was released immediately, that he might repair to Kárzar and collect it—the Júanshirs of Kábul becoming bondsmen for its due payment. Dost Mahomed Khán, remarkably needy, without any design of sparing the Hazára chief, was nevertheless anxious, by some fraud or other to obtain his property, and therefore rescinded the orders for immediate execution, that he might concert measures for so doing. While these were in agitation, Mír Yezdánbuksh found means to escape, and reached Bísút. Exasperated at the escape of his intended victim, Dost Mahomed Khán, in the first transports of his rage, resolved to immolate his wife and ordered her to be brought before him, when he reviled her in approbrious terms. The Hazára Amazon exclaimed, “Oh! son of Poynder Khán, art thou not ashamed to array thyself against a female?” It is said, that the Afghán chief was abashed, and hung down his head. There were not wanting men of influence among the Afgháns, who, admiring the woman’s magnanimity, deprecated any species of violence being offered to her; and Dost Mahomed Khán himself, perhaps recovering his reason, consented that she should be placed in custody of the Kuzzulbashes, who would treat her with more kindness than Afgháns. She was accordingly conveyed to Chandol, whence in a short time she also fled, attired as a male, and well armed and mounted, her escape probably favored or connived at by her gaolers. On her flight becoming known to Dost Mahomed Khán, he despatched a small party of horse in pursuit of her, and these came up with her in the valley of Honai, immediately before entering the Hazára territory. Finding herself overtaken, she turned about and presented her matchlock, and by alternately advancing, and halting, keeping her pursuers at bay; she gained the Kotul or pass of Honai, which being Hazára soil, pursuit was abandoned. The lady’s good fortune was principally owing, of course, to the indecision of her pursuers, they had proceeded with sufficient alacrity



in chase, but on reaching the object of it, as men and soldiers, felt perplexed how to secure it, and ashamed to attack a female. The heroine joined her husband at Kárzar to his great satisfaction. She has since paid the debt of nature.

Mír Yezdánbuksh had no sooner regained his liberty, than he applied himself with unwearied assiduity to the extension of his power among the Hazáras. Although his sentiments towards the chief of Kábul could not be doubted, he refrained from manifesting any ill will towards the Afgháns, and kafilas passed to and fro from Kábul to Túrkestán with the same security as before.

The collection of the Hazára mállía or tribute, Dost Mahomed Khán had confided to his brother Amír Mahomed Khán, the chief of Ghuzní, who, for this purpose, made annual incursions into Bísút. Mír Yezdánbuksh did not indeed assist him in the collection as before wont to do, but while punctually making over the portion immediately due from himself, left him to exercise his discretion and to do as well as he could with the several petty and refractory chieftains, nor did he join his camp until it was far advanced in the province, and then with so powerful a force as to defy treachery. The principal castle and residence of Mír Wullí Beg, father of Mír Yezdánbuksh, was at Karzar, a valley watered by a fine rivulet leading from the base of the Kotul or Pass Ajíkhuk to Girdun Díwála and the valley of the Helmund. Mír Yezdánbuksh erected a new castle adjacent to, but on the opposite side of, the rivulet; the walls he intended to raise to the height of twenty-five pukhsas or about fifty feet, while their breadth was eleven pukhsas or about twenty-two feet, about fourteen pukhsas or twenty eight feet of the height had been effected in 1832. The castle was rectangular in common with other Hazára castles, but much larger than they generally are, and the entrance was defended by towers, after the mode in vogue at Kandáhar. The walls and towers were perforated with apertures for the insertion of matchlocks, which, although really weakening them, by their disposition and regularity contributed to embellishment. In this castle the Mír laid in large stores of lead and powder. Untenable against a regular force, and perhaps so even against an Afghán army, it might be considered impregnable in a war of Ulús or of the tribes. Its site was admirable, completely commanding the high road, which led immediately under its walls.

Mír Yezdánbuksh had united himself by marriage to the Hazára chiefs of Deh Zunghí and Sheik Ali, but among the latter tribe, there being some chiefs inimical to him, he marched against them

and chastised them as well as the several petty tribes in the vicinity of Ghorbund.

Among the Afghán Kháns who had been serviceable to Dost Mahomed Khán in his designs upon Kábul, was Táj Mahomed Khán, Káker, or Háji Khán as commonly called; on more than one occasion he had preserved him from being blinded, if not put to death, by his brother Shír Dil Khán. Dost Mahomed Khán, on accession to power, in return for his services, bestowed upon him in jaghír, the district of Bamían with its dependencies for the support of himself and troops, limited to 350 cavalry. The Afghán influence, it may be noted, in the time of Sháh Zemán, extended to the Amú or Oxus; at that period, however, it was considerably lessened by the wary and able conduct of the celebrated Kilich Ali Beg of Bulk, and pending the convulsions in Afghánistán subsequent to the blinding of Sháh Zemán, was lost altogether. On the death of Kilich Ali Beg, Bulk became a dependency on Bokhara, his sons holding authority at Khúlm and Ibuk, as vassals to Mír Mahomed Morad Beg the chief of Kundúz, who seized the opportunity of extending his arms and influence, and became, what he now is, the most powerful Usbek prince south of the Amú—Bámíán with its contiguous districts of Gunduk and Agrabad to the north, Sárkh-dur and Jíu Toládí to the west, Kálú to the south, and Irak, and Shibr to the east.

North of Agrabad, now become the northern frontier of the Afgháns, and between it and the acknowledged limits of Kundúz, are many petty chieftains, Tájik and Tatar, who for many years have availed themselves of the disinclination of Mír Mahomed Morad Beg to provoke a war with the Afgháns, and of the inability of the latter to attack the chief of Kundúz, to maintain a kind of independence, asserting, if pressed by the Afgháns, that they pay tribute to the Usbeks, and if incommoded by the Usbeks, that they are tributaries to the Afgháns, while by annually small presents of horses to both parties, they preserve appearances with each, and their little estates from invasion. The principal of these are the Tájik chiefs Mahomed Ali Beg of Seghán, Ramtúlah Beg of Kahmerd, and Nusrulah Beg of Ajer, with the Tatar chiefs, Sirdar Syud Mahomed Khán, Shah Pessund, Ferhád &c. resident on the Dusht Sefed.

In order that the events subsequently to be related be more clearly comprehended, it is necessary to note that the first named of the Tájik chiefs, Mahomed Alí Beg of Seghán, was a man of considerable political dexterity and military enterprize. With no other legi-



timate resources than a scanty revenue derived from his small territory, and the bádj or duty levied from passing kafilas, he maintained four hundred horse, which he subsisted by forays upon the Hazára districts to the south and southwest of Seghán—carrying off men, women and children, whom he sold to the Usbeks. One year he had ventured to proceed to Deh Zunghí, and had exacted the payment of a years mállia or tribute. It was natural that he should become an object of dread and execration to the Hazáras, and he was, in fact, the Nimrod of these regions,

“A mighty hunter, for his prey was man.”

So soon as Hájí Khán obtained the Government of Bámíán, his attention, for several reasons, was directed to the extension of his influence in the direction of Túrkestán, and the possession of Seghán and Kahmerd he deemed essential to his designs—but as he was himself constrained to be present at Kábul, he was obliged to entrust his affairs in those quarters to his Naibs or deputies, whom Mahomed Alí Beg ever found means to amuse and to outwit, and the Khán's projects towards the close of 1832, had no farther advanced towards maturity, than at the period of their conception. He was, or feigned to be, exceedingly incensed against Mahomed Alí Beg.

Bámíán, being separated from the districts of Kábul by the whole breadth of Bísút, it is evident that Mír Yezdánbuksh had the power at any time to cut off all communication between the two places, and even to overrun the former, if hostilely inclined. Hájí Khán therefore at an early period sought to cultivate a good understanding with the Hazára Chief. The Afghán Khán, a profound master of dissimulation, had hitherto contrived in his public career, to pass himself off as a man of veracity and of fidelity to any cause he espoused—and although a few may have had penetration sufficient to question his integrity, it is certain that no public character in Afghánistán stood in so high or universal esteem.

Such favorable impressions of his character availed him in his attempt to attach the Shías of Kábul to his party, and in his overtures to Mír Yezdánbuksh. He taught the former to believe that in any religious contest, they would behold the most able of Dost Mahomed Khán's sirdars, an ally under their banners, as in his public capacity, he looked to the equal protection of all classes of subjects, whether Shías or Súnís, and the preservation of order, without reference to matters of faith. He taught the latter to believe, that he might secure a friend, independent of any considerations as to Dost Maho-

med Khán, and pledged himself to frustrate any evil designs of that chief, even at the risk of being reputed in rebellion. The Shías of Kábul reiterated to Mír Yezdánbuksh, the amicable sentiments of the Káker Khán, and he so far consented to a mutual good understanding, as to pledge, on his part, that he would hold Bámíán inviolate, and to allow two soldiers of the Khán to be stationed at certain castles in the line of road from Sir Chishmeh to Kálú, to provide for the wants and conveniences of the Khán's people, who might pass to and fro.

The Khán assigned Mír Yezdánbuksh an annual allowance of one hundred Khurwars of wheat, Mír Baz Alí fifty Khurwars of wheat, and chiefs of inferior note smaller allowances of grain, from the produce of Bámíán, sparing no means in his power to ingratiate himself into the good will of the Hazára chieftains.

In 1830. Hájí Khán, nominated as naib in Bámíán Raheimdut Khán his relative, and a man of business and personally brave. He had instructions to proceed to extremities with Mahomed Alí Beg—and in conformity thereto marched in the direction of Seghan. Just so much skirmishing followed, that one or two men were wounded on either side—when he also was gained over by Mahomed Alí Beg, and returned to Bámíán, reporting to the Khán at Kábul, as instructed by the Tájik chief, that it was necessary to secure Mahomed Alí Beg's friendship and to provide against the designs of Mír Yezdánbuksh. Raheimdut Khán had hitherto been friendly to the Mír, he now became an avowed enemy.

It had long been a favourite object with Mír Yezdánbuksh, and one universally cherished by the Hazáras, to exterminate the chief of Seghán, infamous from his frequent forays, and for vindicating the sale of captives on the plea of their being Shías and infidels. In pursuance of his intended measures, Mír Yezdánbuksh had gained over to his interests the Tatar chiefs of the Dusht Seféd, which, of course, became known to Mahomed Alí Beg, who also, in some manner, had offended Mír Mahomed Morad Beg of Kundúz, and could not look to him for assistance—while he was at variance with his neighbour Ramtúláh Beg of Kahmerd. He saw himself on the eve of a contest with the Hazáras, to whom he had only his own feeble resources to oppose, and to rescue himself from impending destruction, he resolved, if possible, to court the Afgháns, and now that he had secured Raheimdut Khán in his interests, his offer of services and tender of submission were made with perfect sincerity, his only fear was that they would not be accepted by Hájí Khán.



Mír Yezdánbuksh on receiving intelligence of the arrangements made between Mahomed Alí Beg and Raheimdut Khán, did not doubt but that the latter acted in conformity with instructions from Kábúl, and convinced that any league, to which Mahomed Alí Beg was a party, must prove injurious to his interests, instantly resolved on decisive measures. He ejected the soldiers of Hájí Khán stationed in the castles of Bísút and with a considerable force marched into Kálú, the Hazára chief of which Mír Zuffer, joined his standard. Thence he proceeded into Irák, the inhabitants of which he put under heavy contributions. From Irák he marched into Shibr, and alike exacted large quantities of cattle, grain and roghun; his ally Mír Zuffer here also obtained 2,000 sheep. From Shibr the Hazára chief passed by Irák into the valley of Bámíán, where the several proprietors of castles either voluntarily repaired to his camp, or were intimidated into submission. The most powerful of these was Alladát Khán, Moghul, who occupied an ancient castle, now called Syudabád, adjacent to the ruinous citadel of Ghúlghúleh. This man had ever set the Governors of Bámíán at defiance, and now espoused the cause of Mír Yezdánbuksh with alacrity. The whole of the castles of Bámíán were obedient to the Mír, excepting the one in which the Governor for Hájí Khán resided, opposite the celebrated colossal statues. Therein he invested Raheimdat Khán, and imposed jirrim or fines, at pleasure on the individuals of the district obnoxious to him.

These events happened in 1830,—Bámíán appeared on the point of being lost to the Afgháns, and the chief of Kábul became more than ever apprehensive of the ultimate designs of a powerful chief, who in attacking one of his provinces, made it manifest that he did not shrink from a contest with him. This year the Kábul chief was also engaged in an expedition against Taghow to the north-east of Kábul, which prevented him from giving immediate attention to the affairs of Bámíán and Bísút. Hájí Khán accompanied him, and had no difficulty in agreeing with his chief, that it was necessary in some mode or other to circumvent Mír Yezdánbuksh—a service which he proffered to perform.

As a remedy was necessary for the emergency of the moment, the dexterity of Hájí Khán, who was particularly interested for the safety of his jaghire, was put into play—his Shía friends were put forward, and they induced Mír Yezdánbuksh to evacuate Bámíán,—by their means, he persuaded Mír Yezdánbuksh that Raheimdat Khán had acted without orders—to confirm which he appointed in his

place another governor for Bámián—he also sent a Koran, by which he swore to forget what had past, and that he would not in any manner molest Mír Zuffer of Kálú, or any other of the Hazára and Tájík chieftains, his dependents, who had sided with Mír Yezdánbuksh, and he farther swore that he would personally exterminate Mahomed Alí Beg, or compel him to supplicate for mercy at the feet of the Hazáras.

In 1831, Amír Mahomed Khán, as usual, entered B'sút to collect mália, and Háji Khán at the same period proceeded there, having obtained an order on Amír Mahomed Khán for rupees 6,000. This he readily obtained from Dost Mahomed Khán, urging, in advertence to his promises the preceding year of ensnaring Mír Yezdánbuksh, the propriety of adopting preliminary measures. His principal object was no doubt to examine the country; and while in it, he comported himself with unsparing liberality and indulgence to the Hazáras, and such manners and conduct so contrasted with the stern severity and even cruelty of Amír Mahomed, procured for him a very high character in the Hazáraját. Mír Yezdánbuksh, refused this season to attend the Afghán camp, and at the head of two thousand horse, marched as he said, to make pilgrimage to the Zearat (shrine) of Azáret Alí, at Bund Amír or Bund Berber, as generally called, seated a little north of Yek Auleng, and south-east not very distant from Séghán. Thither he went, but having settled his religious affairs, he applied his attention to his political ones, and marched to the valley of Séghán, where on two or three successive days he drew up his forces in order of battle, inviting Mahomed Alí Beg to a conflict, which the Tájík chief declining, he decamped and returned to Hazára.

In the early part of 1832, Háji Khán stood a candidate for the collection of the Bísút mália for the year. From the transactions which had occurred at Bámián, it was clear that the province was in a precarious state of allegiance, and the Khán might reasonably enough represent, that it required no less authority than his own, to reduce it to order, and to teach the several Hazára and Tájík chiefs, that they were ryuts or subjects of Kábul, and not allies or partizans of Mír Yezdánbuksh. The destruction of that chief, being also undoubtedly a secret condition, Dost Mohomed Khán appointed Háji Khán to the collection of the Bísút mália, which was farmed to him for rupees 40,000; after the collection of which he was to proceed and settle the affairs of Bámián. The Kábul chief engaged to furnish him with fifteen hundred horse, two guns and an elephant in addition to his own quota of troops.



Hájí Khán's whole attention was now directed to his preparations for the expedition into Bísút and Bámían; he was assiduous in cultivating friendship with Mír Yezdánbuksh, and in inspiring him with confidence through the means principally of Khán Sherín Khán, the principal of the Júánshírs at Kábul; he succeeded, the Mír promising to act in cordial co-operation with him—the annihilation of Mahomed Ali Beg being ever a leading topic in the negotiations. Hájí Khán dispatched no less than seven kalam-múllas or oaths upon the Koran at various times, as solemn vouchers for the sincerity of his engagements.

In the month of Mohurrum or June, an event happened at Kábul, which tended greatly to confirm Mír Yezdánbuksh and the Shías of Kábul in their good opinions of Hájí Khán. A very smart earthquake occurred, which about an hour after was followed by a conflict between the Shías and Súnís at the city, in consequence of some Atchukzye Afgháns, neighbours of the Júánshírs, interrupting the celebration, by the latter, of the commemoration of the death of the sons of Ali. Some lives were lost on the occasion, and on the intelligence reaching Hájí Khán, who at the time was confined to his couch, he dispatched the ever ready Korán to Khán Sherín Khán, and swore himself prepared to stand by the Shías. He probably expected that the conflict would become general, and that the rude tribes of the Kohistán would hasten to defend the orthodox faith, but aware that the Shías from their superior intelligence and union, were likely ultimately to prevail over their more barbarous opponents, he feigned to espouse their cause, as their triumph, or the convulsion that would follow, would involve the subversion of Dost Mahomed Khán's authority, which was exactly what he wished. It did not however happen so. The Shías indeed manned the walls and towers of their fortified residences for some days, and Dost Mahomed Khán became so alarmed as to fall sick in his palace—but the combat was not renewed, and a truce gained for negotiation, and Hájí Khán, now recovered from his disorder, was appointed Vakíl or Agent on part of the Afgháns, as the Nuwáb Jabar Khán was on part of the Júánshírs. The principal point to accommodate, was the compensation for the blood that had been shed—the loss of which was chiefly on the Afghán side; and Hájí Khán favoring the Júánshírs, matters were so contrived that the affair, without being arranged, was suffered to die away.

It is time to observe that between Hájí Khán and the chief of Kábul, a mutual distrust had for some time existed—the latter a man

of great ability is naturally suspicious, and Hájí Khán had become very influential and powerful. His jaghíre was originally fixed at Rs. 72,000 per annum, Bámían being valued at Rs. 55,000 per annum, half the sayar, or transit duties, of Chhrríkar in the Kohistan at Rs. 10,000 per annum, Robát near the latter place, with villages at Sir Chishmeh and Loghur, completing the amount. The Khán derived from Bámían, as he assured me Rs. 120,000 per annum, the half of the transit duties of Chhrríkar also much exceeded the sum fixed as did the revenues of all his villages—There can be little doubt but that at this time the Khán was in receipt of a lakh and half of rupees from his jaedad, valued at less than half the amount. The quota of troops he should entertain was limited to 350 horse; he had in pay above 700, and, with foot soldiers, he had certainly 1000 soldiers in his service. The Khán was of the Káker tribe of Afgháns, whose seats are in the hilly regions on the south-eastern confines of Afghánistán where they are neighbours of the Balúches. He was entirely a soldier of fortune, and his great fame drew numbers of his rude and destitute countrymen around him. These on their arrival at Kábul, in their ragged felts and uncouth attire were a spectacle to the inhabitants. The Khán always sent such men to Bámían, where they were quartered upon the inhabitants, and progressively as he was able to provide, received clothes, arms and horses. To many he assigned lands, some formed villages, and, had his plans matured, Bámían would have been colonized by Káker Afgháns. Such circumstances may have been sufficient to attract the attention of Dost Mahomed Khán, whose vigilance and penetration they were not likely to escape, but the whole political deportment of Hájí Khán, was calculated to excite mistrust of a chief in whose character jealousy is a principal ingredient. He had induced Dost Mahomed Khán to dispatch his brother Daoud Mahomed Khán on a mission to Lahore; it was whispered to Dost Mahomed Khán, that the envoy had rather furthered his brother's objects, than those of his mission—and whether he had or not, Dost Mahomed Khán's suspicions were excited. Hádjí Khán moreover maintained a regular correspondence with foreign princes as those of Belúchistán and Sind, while his intrigues and connections with the various Ghúnds or factions in Kábul were notorious, under whatever color he might represent them, or seek to excuse them to Dost Mahomed Khán.

In the summer of this year (1832) Díwán Atmar, the Hindú minister and confidant of Mír Mahomed Morad Beg of Kundúz arrived, on a mission at Kábul. The U'zbek chieftain sufficiently rude and



barbarous, is nevertheless the most able and energetic ruler in Túr-kistán, and is strongly suspected to regret that no opportunity presents itself to allow his interference in the affairs of Kábul. As it is he has no party there, and the Díwán's object was generally supposed to be for the purpose of forming one and making a political reconnoissance. His avowed purpose was to conclude a treaty offensive and defensive with Dost Mahomed Khán, and to unite by a family alliance the rulers of Kábul and Kundúz. Dost Mahomed Khán remarkably shrewd, politely declined any kind of treaty or alliance—and among his nobles who reprobated a connection with the U'zbeks, no one was so prominent as Hájí Khán. Yet from subsequent events, there is every probability that the Khán formed an intimate connection himself with the Díwán, and while in the durbar he contended with so much vehemence against Mahomed Morad Beg, he privately, through the Díwán, pledged himself to advance his views in another and more effectual way.

Whatever may have passed was probably known to Dost Mahomed Khán, and he possibly repented having appointed Hájí Khán to the collection of the Bísút mállia. To annul the appointment would have been ungracious and irritating, and therefore he contemplated to seize the Khán, in his estimation too powerful for a subject and become dangerous—and at once to remove all uneasiness and apprehension. But the Kábul chief could more readily conceive than execute so decisive a measure—and while his irresolution continued, his intentions became known, and that Hájí Khan was selected for a victim became the current chit chat of the day. The chief's irresolution, the publicity of his design, and the new turn of ideas occasioned by the accounts about this time received of Shah Sújáh's projects, conduced to the safety of Hájí Khán, and his chief unwillingly, but without help, allowed him to depart from Kábul; but to cripple him in his operations as much as possible, instead of 1500 cavalry originally arranged to have been furnished him, about 300 were commissioned for the service of Bísút.

Hájí Khán had expended above Rs. 12,000 in the purchase of Kashmírian and British manufactured sháls, lúnghís, and dresses of descriptions to be distributed as khelats. He had originally intended to have left the city in the month of Suffer, as before noted, but he did not take his departure until the month of Rubbi-os-Sání when he encamped at Alíabad about a coss distant; here he halted some days and shifted his quarters to Killah Kází, where a second halt of some days occurred, thence he finally marched for Bísút by the

valley of Jellez and Sir Chishmeh. The motive assigned for these delays, was the prudence of allowing time for the Hazáras to collect their harvests, that there might be a certainty of provender for the horses of the Army. The real cause was the difficulty the Khán found to raise funds to enable him to put his troops in motion. The Khán was accompanied in his expedition by two of his wives, the most favored, a circumstance, by his admirers, imputed to his fearless spirit.

At Sir Chishmeh the Khán summoned Mír Yezdánbuksh to meet him on the frontier of Bísút, who returned for answer that he would first deliver over the tribute due immediately from himself, as a proof of his fidelity and good faith, and next wait upon the Khán. The Khán therefore crossed the Kotul Honai, and by short stages passing the plain of Yúrt, arrived at Girdun Diwalla in the valley of the Helmund. By this time Mír Yezdánbuksh had made over the tribute from Bísút dependent upon him, which in former years had given Amir Mahomed Khán so much trouble, and had taken so much time, to collect—and advanced to an interview with the Khán. This took place on the crest of a small eminence called the Kotul Girdun Díwál. The Hazára chief halted in line his force of 1500 cavalry, and advanced alone, Hájí Khán did the same, and in presence of the two forces, the Mír and Khán met and embraced each other. Mír Yezdánbuksh affirmed that he should consider the Khán's enemies as his own, whether Hazáras, U'zbeks or others, and asked only one favor that in the day of battle he might be placed in front. This meeting was succeeded by a renewal of oaths, and Hájí Khan affianced one of his infant sons to an infant daughter of Mír Yezdánbuksh. Nothing could be more auspicious than the commencement of this expedition, satisfaction and confidence were general, and the united Afghán and Hazára army moved along the banks of the Helmund; the Hazára chiefs vying with each other in delivering their tribute, in emulous imitation of their superior Mír, who attended at once to prevent any evasion, and to provide for the entertainment of his guest the Khán.

With the knowledge of subsequent events, it is impossible to decide what the real intentions of Hájí Khán were, on quitting Kábul; although it may be conjectured that he had determined if possible not to return there. He knew that he had become an object of suspicion to the Amír, and he knew that no Afghán spares even a supposed enemy, if he possess the power to destroy him. He may have considered it possible with the alliance of Mír Yezdánbuksh to have maintained himself independently at Bámíán, or if he preferred a



connection with the U'zbeks, he had paved the way for it, by his intercourse with Díwán Atmar. The possible appearance of Sháh Sújah in the field, if other chances failed, would give him an opportunity, in possession of Bámíán and commanding the resources of Bísút, of rendering the Sháh an important service, and of enhancing his claims in the distribution of favour which would follow his reaccession to sovereignty. Like every Afghán however, he was essentially the child of circumstances, his grand object was to preserve himself, and if possible at the same time to signalize himself; but his ability, great as it was, like that of all Afgháns, while it sufficed to enable him to accommodate himself to and profit by circumstances, was not adequate to enable him to direct and command them.

Hájí Khán at this time had four brothers, one, Gúl Mahomed Khán, was resident at Toba in the Káker country; two, Daoúd Mahomed Khán and Khán Mahomed Khán were in the service of Amír Mahomed Khán, at Ghuzní, and the fourth Dost Mahomed Khán was attached personally to Hájí Khán and accompanied him. The two brothers from Ghuzní, it was arranged should join his camp in Bísút with their followers, and, as a strong confirmation that he had little idea of returning to Kábul, he had invited Gúl Mahomed Khán to repair from Toba to Bámíán, with as large a body of his countrymen as he might be able to raise. The three first named were all able and gallant leaders; Dost Mahomed Khán was less assuming.

Having conducted the Khán to the banks of the Helmund with his Hazára auxiliaries, from whence he wrote to me, the narrative may turn to the detail of our progress to join him, and of the incidents which afterwards fell out; we should note however, that after the first meeting with Mír Yezdánbuksh at Girdún Díwal, some two thousand Hazára infantry were dispatched to act in conjunction with the Khán's troops at Bámíán, in the reduction of Seghán the country of Mahomed Alí Beg; and in justice perhaps to ourselves, it may be premised that at the time we were perfectly unacquainted with the Khán's political views and ideas, and proceeded to his camp with no other object than of examining under favorable circumstances the antiquities of Bámíán.

*1st. March; 4th Jumadi Owul. Kabúl to Urgundí.* Being joined by Sirkerder Kumber, and his servant, our party of four persons, quitted the Balla Hissar by the gate called Derwázza Nagára Khánu, and proceeding through Chandol, skirted the banks of the Kábul river, crossing it by the bridge or Púl Nazir Khán, at the neck of the defile called by Baber, Deveren, an appellation now forgotten;

hence we passed into the luxuriant district of Chahar Déh, at the commencement of which is the village of Déh Muzzung. To our left was the tomb of Baber, with its fine garden and muzjít called Baber Padsháh, one of the holiday resorts of the people of Kábul; to the right at a greater distance, is the castle of the Afshars. For three or four miles from the city, the country is studded with castles, villages and gardens, cultivation is general, and the soil is abundantly supplied by canals of irrigation, their borders fringed with young willows and white poplars. At this season, the miswák fields had a splendid appearance, the plant being charged with its fine orange colored blossoms. At about six miles reached the ruinous castle called Killa Tóp Chíbashí having successively passed the villages Déh Mobaruk to the right and Ghow Khánu to the left of the road: hence three miles brought us to the parallel of Killa Kazí, seated a little to the left. About one mile and half north, were two or three detached eminences, one called Chell Tun from a Zearat on its summit—and there tradition fixes the site of the ancient city of Zábul. Killa Kazí, is the first stage Káfilas usually make on leaving Kábul in this direction, and is computed distant six ordinary cosses or nine miles. The road at this point becomes a little stony, and at some distance is reached the Chokí Urghundí, where is stationed a guard, a few paces beyond which a rivulet intersects the road, and to the north under the low hills about the two miles are descried the castle and gardens of Sáfi' Khél. From the Chokí about a mile and half brought us to the village and castle of Urghundí, where we halted for the night. This march is very agreeable, the views afforded by a populous and highly cultivated country are very interesting, the road from Déh Muzzung to Killa Kazí bounds the district of Chahardéh to the north, full of castles, villages and gardens; on the other side of its course, the country is not so highly cultivated, and a bleak expanse separates it from the villages, castles and gardens of Sughmán and Békh Tút, at the skirts of a lofty hill range radiating from the true Caucasus, and on whose summit at certain points, snow is visible from the plains throughout the year. Dark dense masses and lines denote the verdure and gardens of Sughman. Urghundí is computed seven cosses, or between ten and eleven miles from Kábul, it comprises several castles with two or three villages or hamlets; its gardens produce grapes, apricots, and almonds. The soil is fertile and well watered, and a good deal of shálí or rice is cultivated. We had fixed our quarters at a muzjít contiguous to one of the castles, intending there to have passed



the night, when the inhabitants of the castle entreated us to lodge within their walls, asserting they had enemies, who might assassinate us in the night for the purpose of throwing the opprobrium and consequences of the crime upon them ; as this mode of effecting the disgrace and ruin of enemies is common among Afgháns, we complied and entered the castle.

*2nd March ; 5th Jummadí Owul. Urghundi to Tirkhanu.* Started from Urghundí, and met a numerous cavalcade of men, children, camels, horses, asses, bullocks and flocks of sheep, which proved to be the Afghán pastoral tribe of Hassan Khél with their property, in progress from their summer residences in the Hazáraját, to the more genial districts of Sughmán. About a mile from Urghundí we followed a ravine which led to the base of the Pass called Kotul Hák Seféd (white earth.) The Pass was neither long nor difficult, and brought us on an extensive table space, in which we found an abandoned watch tower, and springs of water in two or three spots. The descent from this table space was gradual, and brought us into the beautiful valley of Zémunní, Jellaiz and Sir Chishmeh, speckled with castles, villages and gardens, through which flowed a fine stream of water, which, rising at Sir Chishmeh flows into the valley of Midán, and thence by the defile or Tunghí Lallunder into the plain of Chahardéh, where it unites with the river of Kábul. The road we followed traced the eastern side of the valley, and successively passing the Zearat of Khwejah Esau distinguished by a grove of trees, and the villages Zébudák and Zémunní, left of the stream, we arrived at a splendid grove of chunar or plane trees, with the village of Jellaiz immediately to the right of the road. Jellaiz has an ancient appearance, may contain some eighty houses, and has two or three Hindú dokándars or shopkeepers. It is said to be twelve jerríbí cosses from Kábul or twenty-seven and half miles. From Jellaiz, the valley has the name of Tirkhánu, at a castle in which, inhabited by Hazáras, we took up quarters for the night. This march was a very agreeable one, from the generally romantic and fine scenery. The villages and castles generally constructed of stones, had invariably their stock of winter provender piled upon the flat roofs of their houses ; the various substances such as grass, clover, supust, &c. being arranged in distinct layers, recognizable by their various hues of brown, pale, or dark green. Among them were interposed layers of a vivid red color, which were found on enquiry, to be composed of the dried leaves of the rhubarb plant, collected by the peasants from the neighbouring hills, and made to

contribute to the sustenance of their cattle during winter. The operative cultivators of the soil, were invariably Hazáras. The villages are inhabited by mixed Afgháns and Tájíks. The district of Zébúdák is entirely occupied by the Afghán tribe of Rústam Khel. Wheat grown throughout the valley is proverbially esteemed, and the lands watered by the river yield large quantities of shálí or rice. At this castle, in the evening, a terrible hubbub ensued, which we found occasioned by my man Yusef, who was a chillumkush so called, or tobacco smoker, he needed the chillum or apparatus for smoking, and maltreated the Hazáras for not producing what they had not. The Hazáras made common cause, and the Sirkerder and myself had not only difficulty to appease the tumult, but were ourselves very nearly ejected forcibly from the castle. The uncompromising chillumkush however triumphed, for a chillum was brought for him from a neighbouring castle. I have known very serious consequence to follow from the pertinacity of an Afghán chillumkush. In 1833, a large kafila from Kulát of Belúchistan in progress to Kábul, had arrived in safety to the country of the Terik Gulzyes south of Ghuzní. One belonging to it, a chillumkush, in advance of the rest, on reaching a castle, as a matter of course, asked for the chillum; refused, or not produced so speedily as he desired, he proceeded to violence, in which he was abetted by the stragglers of the kafila as they joined—but within the castle was the brother of the Terik Khán with hundred horse, and these mounted to resent the violence offered to its inmates. They assailed the kafila, two or three individuals were slain, others wounded, and the kafila escaped plunder by the payment of rupees 200, while but for the haste of the chillumkush, they would have quietly passed the castle.

*3d March; 6th Jummadí Owul. Tirkhánu to Kirghú.* Departed early in the morning, and crossing the stream, traced the western portion of the valley of Tirkhánu, which contains several castles and small hamlets. These have always, as indeed is general throughout Afghánistán, neat musjits without them, serving at once as places for devotion and for the accommodation of the stranger: numerous water mills were seated on the stream. Where Tirkhánu terminates, the stream flows through a narrow defile or tunghí, and the spot is romantic; on the rocks to the right is perched an ancient tower, the defile passed, we enter the valley called Sir Chishmeh, which in its expanse comprises many castles and hamlets. A spring at the north of the vale is considered the source of the river, whence the name applied to the district. In it, Hají Khán holds some lands



and a castle called Júi Toládí. At the head of the valley, where is seated a village on an eminence, we inclined to the west, having on our right a rivulet flowing in a deep ravine, and on our left high undulating grounds, among which were interspersed a few castles and some cultivation. The last of these castles with two contiguous ones, is the property of Ismail Khán, Merví, Mírákhúr or Master of Horse to Dost Mahomed Khán. About half a mile hence, the valley winds to the north, and leads into Honai at the commencement of which is the handsome castle of Mustapha Khán, son of Yúsef Khán Júánshír. A fine rivulet flows down Honai, ascending which, we reach two or three castles with contiguous hamlets, the latter being now called kishlaks, belonging to Zúlfukar Khán, a considerable land proprietor, also a merchant trafficking with Deh Zunghí. At this point the stream turns a water mill. Proceeding up the valley, which widens, the remains of walls and parapets are observed on the adjacent eminences, these might be supposed to represent old castles, but now that we are better acquainted with such ruins, we conjecture them to denote the burial places of the old inhabitants of the country. Clearing this extended space, the valley again contracts until we reach the base of the Pass or Kotul of Honai. A little while after leaving Sir Chishmeh, I was overtaken by an Afghán horseman, who informed me that he was sent by Sháh Abbas Khán, Mír Akhúr to Hájí Khán, to acquaint me that he was behind with three camels laden with provisions and articles of clothing which he was escorting to the camp, and he hoped that I would halt for him, that we might join the Khán together, who would be pleased with him for having paid me attention. I knew nothing of the Mír Akhúr, but on reaching a small patch of chummun or pasture, the Sirkender and myself agreed to wait for him, and allowing our horses to graze, we threw ourselves on the ground until he reached. He did so in due time, when we mounted and pushed on, leaving the camels to follow at their leisure. On reaching the base of the Kotul, we found a party of Hazáras, endeavouring to procure kurridj or duty, from a small ass-káfila, carrying fruit and coarse calicos to the camp. The men of the Káfila disputed payment on the plea of being camp followers and privileged persons—and the Hazáras were about to employ force to obtain what they asserted to be their due. Their party consisted of two very personable youths mounted, who called themselves Syuds, and five or six matchlockmen, on foot. The youths observed that on our account, they would not now use compulsion, but that their claims were just, they were satisfied with a few bunches

of grapes; and Shah Abbas cautioned them not to interfere with the Khán's camels in the rear. Commencing the ascent of the Kotul, we fell in with Mír Ali Khán, Hazára, and Naçir or steward to Mír Yezdánbuksh, proceeding on some business to Kábul. We gave him a few bunches of grapes procured from the Káfila, and he gave us a nishan or token, by employing which we might secure a courteous reception at a castle in Kirghú, where he recommended us to pass the night. The Kotul was not difficult, but consisted of alternate ascents and descents, and in the hollows were always small rivulets, fringed with margins of chummun. On the crest of the Kotul, which is a large table expanse, were the ruined walls of a small square enclosure, under which were sitting two or three Hazára chokídars or collectors of duty. They claimed duty from the ass-káfila and on being refused, threatened to chapow (plunder) it, but were satisfied with a few bunches of grapes and a small quantity of tobacco. We remained here until the camels joined, when we started from this spot the road divides into two branches, one to the right the high road to Bámían by Yúrt and Kárzar, the other leading to the front and which we followed. We had now entered upon a country indeed dreary and bleak, but abounding with rivulets, and in which every spot on its irregular surface at all capable was appropriated to cultivation; castles were occasionally seen in nooks or sheltered recesses of the hills at a distance from the road. We soon reached Kirghú, where we found three castles belonging to Mír Yezdánbuksh and his brother Mír Mahomed Sháh. We had intended to have halted at the farthest, in situation, of the three castles; but the people asserted their inability to provide us and our cattle with supplies. Notwithstanding the outrageous behaviour of Sháh Abbas, they were firm in refusing us accommodation, but advised us to proceed to a castle behind seated on a rise, belonging to Mír Mahomed Sháh, where although the Mír was at Kábul, the Mírzádehs his sons were present, and we should find every thing we needed. We accordingly went there, and the young Mírs accepted the nishán of the Naçir, and were polite enough to say, that without it they would have entertained our party on my account. A carpet was immediately spread without the castle, and a chillum produced. Here we found four Afghán horsemen who asserted they had a barát or written order for their entertainment that night, but refusing to show it, were denied reception. Much foul language was uttered by the Afgháns, and it growing nearly dark, two, the most violent, took up their arms and swords; they would obtain by force what was refused through civility.



The Hazáras took up stones, begging us to remain quietly in our seats, as we had nothing to do with the affair. Matters did not proceed to extremities, the Afgháns finding their menaces ineffectual were content to mount their horses, and seek lodging elsewhere, lavishing terms of abuse, and reviling Mír Yezdánbuksh as a sug or dog. A large flock of sheep now appeared in sight, which proved to be in charge of these men, on which the young Mírs called for their jeesáls or guns, and with four or five armed attendants hastened to protect their standing crops of wheat from being devoured. In the course of this day's march, we had met many large flocks of sheep, on their road to Kábul, being portions of the tribute of Bísút, made over to awáleh-dars, or persons holding awálehs or orders from Dost Mahomed Khán. To ourselves every attention was paid, and a sheep was set before us as peshkush, (a present,) which we would fain have declined, but it was pressed upon us, and a huge vessel of a composite metal, called chaudán, was provided, in which to cook it, with abundance of chelmer for fuel. Cakes were prepared of a mixture of múshúng or pea and barley flour. I was undoubtedly an object of curiosity, and even the female infants, beautiful in features, were brought to see what they had never seen before, a Feringhí; but the modesty of the Mírzádehs prevented them from asking me a single question. The night here was very cold, and in the morning the rivulet was slightly iced over. Kirghú is south of Kárzar.

*4th March 7th Jummadi Owul. Kirghu to Bád Assiar.* Bade adieu to our hospitable friends at Kirghú, and at a little distance crossing a rivulet, made a slight ascent which brought us to the commencement of a fine level dusht or plain of large extent; at this point were a few castles, and we had a magnificent view of Koh Baba to the north-west. The road was excellent; at some distance to our right we had the river Helmund flowing in a deep valley, and between the river and the skirts of Koh Baba, was the district Feraí Kholm, abounding in castles and cultivated land, but without a tree. On either side of the road we were following, were also many castles and the soil was generally under cultivation—several vast heaps of stones occurred on the road side, and occasionally graves and burial places. We halted a while at a castle on this plain, that the camels might appear. I asked the old men, if Koh Baba was accessible, and was told that the summit might be reached in one day by persons who were “Níat Saf” or “pure in heart,” but those who were not, might ramble many days or even be unable

to gain it. This mountain is remarkable for its abrupt, needle shaped pinnacles, and stands a singular spectacle from its contrast with the surrounding hills. Indeed the true Hindú Kosh has particularly rounded summits, and Koh Baba besides being a distinct hill is very possibly even of a different rock. Having traversed the plain, we had low hills to our left, while to our right was the Helmund, flowing beneath us through a space of chummun; its banks fringed with rose bushes and osiers. In so inviting a spot, we descended from the road, and refreshed ourselves awhile. Although the cold was so severe by night, the sun was powerful by day, so much so that while halting here, I was glad to sit in the shade of contiguous rocks. Hence a short distance brought us to Ghoweh Khól, (the deep glen); here were two castles on the opposite bank of the Helmund, over which a rustic bridge was thrown, the castles were also seated on the opposite sides of a ravine, down which from the north, a considerable rivulet flowed, and here joined the Helmund; this river also receives at Ghoweh Khol, the waters of another rivulet, Ab Dilawer (the high spirited water) so called from its never being ice bound. Ab Dilawer flows from the south-west. Our road probably led straight on along the banks of the Helmund, but for the convenience of our camels, we followed the valley down which flowed Ab Dilawer. It was of considerable length, and although without dwellings, there was much cultivated land in it. The rivulet rises at its upper extremity, and from its source a portion of its water is diverted into a channel or rural aqueduct, carried along the hills to the left throughout the whole extent of the valley. The aqueduct is supported by a parapet of stones, sufficiently regular in construction to produce a pleasing and picturesque appearance. At the head of the valley is a Kotul or Pass, the descent of which is considerable. Here a large rock with a cavity therein occurs, called Sung Súrakhí (the perforated rock, from which we believe, this Pass is called Kotul Sung Súrakhí. At the base of this Pass, we found as usual a rivulet and on the right a castle, where we halted until the camels came up. Hence passing over a succession of irregular but low ascents and descents we reached a castle at the opening of the extensive plain Bád Assíar, where we resolved to pass the night. Above us to the right at a trifling distance was another castle, and to the left on the opposite side of the valley, was a small kishlak, beyond which in a sheltered recess of the hills was a cheerful grove of trees, now rare objects, denoting a Zíarat of Azaret Alí, or as called Azaret Sháh Mirdán. The Hazáras



of the castle at which we had halted, were unwilling to furnish us with supplies, alleging that the sursát they had contributed to the army, had exhausted their means. Sháh Abbas would not admit excuses, and was liberal in the discipline of the whip, and, but that I deprecated in strong terms, violence, I presume a curious scene of insolence on the one side, and resistance on the other would have followed. I wished to have proceeded to a castle a little lower down in the plain, where I learned Mír Alí Khán Kúrd, was fixed with thirty horsemen, but the Sirkender did not appear consenting. I however insisted that nothing on my account should be taken from the Hazáras forcibly or even gratuitously, and flour was given to them, which they cheerfully engaged to prepare into bread. These people had now consented to furnish chaff and barley for the cattle, but wished to divide the charge of our entertainment with their neighbours in the castle and kishlak. These refused, those of the castle telling them to take charge of their own guests, adding, that if the whole party had originally taken up quarters with them, they would willingly have provided every thing needful. Contention now arose among the Hazáras themselves, stones were taken up, and Sháh Abbas and his companions were obliged to draw swords to terminate the strife. Night was now drawing on, and neither chaff nor barley was forthcoming. Sháh Abbas told me that the quarrel among the Hazáras had been a feint, to shuffle giving any thing, and that I had spoiled all his arrangements by forbidding violence, that with Hazáras, it was necessary to employ kicks and cuffs. Chaff was at last brought, but information given that the Rísh Sefed (white bearded old man) who had undertaken to provide barley, had ran away and secreted himself in the upper castle; on this, Sháh Abbas lost patience, and sent his companions armed to secure him. They went, and after some scuffling in which a few stones were thrown, by the Hazáras, they succeeded in bringing away the old gentleman, and another fellow, who had been prominent in opposing them. Sháh Abbas ordered them to be bound, and would have flogged both. I was enabled to save the old man from disgrace, but was compelled to abandon the younger one to his fate. The Hazáras now betook themselves to supplication, the old and young women of the castle assailed the Afgháns with cries of sorrow, and entreating to unbind the men. Barley was produced, and their prayers were granted. A sheep was also offered as peshkush, which Sháh Abbas disdainfully rejected, threatening the people of the castle with all the vengeance

of Hají Khán and Mír Yezdánbuksh, for their inhospitality. The bread prepared with our own flour was now brought, and with cheese also our own property we made our supper. Sháh Abbas and his companions had some Kábul baked cakes on which they regaled. The Hazáras however prepared for the party cakes of pea and barley flour, and brought them with large bowls of boiled milk : their hospitable offices were indignantly refused by Sháh Abbas, nor could all their entreaties, their expressions of contrition, and their kissing of hands and feet, induce him to partake of the provided fare. It was ridiculous enough to behold five hungry Afgháns refusing to satisfy their appetites, but the fact was, they were now employing stratagem. A sheep had been exhibited, and although in the first instance scornfully rejected, it was not intended that it should escape slaughter. On this account therefore they persisted in not accepting the cakes and milk, and laid themselves down to sleep, execrating the Hazáras as inhospitable infidels.

*5th March. Sth. Jummadi Owul. Bád Assíar to Afghán camp on the bank of the Helmund.* By times in the morning we made signals of motion, when the Hazáras of the castle besought us to partake of an entertainment first. The stratagem of the Afgháns had succeeded ; an entire sheep had been roasted during the night. Afghán delicacy was again amusing ; it was not until they had wearied the Hazáras, in supplication, weeping and kissing their feet, that they consented as a matter of especial favor, to sit down to a magnificent breakfast of a fine hot roasted sheep, bowls of moss or curds and warm bread cakes. I partook of the banquet, but on its conclusion enquired for the master of the sheep that had been slain, and presented him with its value in money, which he gratefully accepted, after which my nag being saddled, I mounted and departed receiving the benedictions of the people of the castle. Sirkerder Kumber remained until Sháh Abbas started, as the latter wished, and would otherwise have taken the money from the Hazáras. We crossed the northern extremity of the plain Bád Assíar, the soil of irregular surface, bleak and uncultivated, the castles with the appropriated soil lying at some distance to our left. On leaving the dusht we reached a spot of chummun, where with Sháh Abbas who had previously joined, we halted until the camels appeared. Sháh Abbas commenced digging up the roots of a small bulbous plant, which he said yielded Arun Túta. This is a medicine of high price and of high repute for diseases of the eye. Its qualities are decidedly stimulant, and as it is



indiscriminately applied, its use must be in many cases improper. I afterwards found this medicine was one of the articles particularly enquired for by the people of the camp in the Hazárajat. It is sold in small pieces of a dark brown color, and would appear to be the inspissated juice of some bulbous plant, if Sháh Abbas was right, of some species of colchicum possibly. From this spot Sháh Abbas and his companion took the lead of us, and when we followed, we came to a point where the road divided into two branches, both passing over ascents; the road to our right was evidently the principal one, but it was as evident that Sháh Abbas had taken the other, the impression of his horses hoofs being visible; we therefore followed it although convinced we were in error, and fearful that our servants and camels might be bewildered. Passed a slight ascent, which brought us into a narrow valley of some length with a fine rivulet, which, at the mouth of the valley or just before it opens into another and larger, disappears suddenly. In the larger valley was a still more considerable rivulet, with a variety of springs, excellent chummun and patches of cultivated soil. Sháh Abbas was not to be found, and we rested here, determined to await the arrival of our servants. These at length arrived. We were in a dilemma, being conscious that we had lost the right road, and there was no castle in sight where we might obtain information. A flock of sheep came down the valley, but the shepherd so soon as he saw us, abandoned his charge and fled over the hills. The Sirkender mounted and pursued him, and although he did not overtake the fugitive, he ascertained, on gaining the heights, that a castle with a few trees was at some distance. Sháh Abbas and his companion had now joined. They had proceeded far down the valley but finding no person or habitation, had wandered in doubt. Sháh Abbas started for the castle discovered by the Sirkender; on his return, from the information obtained, our party moved down the valley a while, and then ascending the heights to our left, crossed over an undulating country, and gained a spacious valley in which were several castles, much cultivated land, and fine plots of chummun, with a fair rivulet flowing through it. Three or four brood mares, and two or three foals were grazing, indications of the prosperity of the inhabitants, and we found that the castles belonged to the Vakíl Shuffí and his Ulús. We were now directed into a well defined road which led us into an extensive plain, bounded to the right by low hills of a white porcelain clay, of which the few castles dispersed over the surface were

constructed, giving them a peculiar appearance. Two or three of these were in ruins, having been destroyed the preceding year by Amír Mahomed Khan. Traversing this plain, we passed through a burial ground, where on the right of the road was an immense grave from twenty to twenty-five yards in length. This, of course, was a Zearat, and, as every thing wonderful among the Hazáras, was ascribed to Azaret Sháh Mirdán. Sháh Abbas and his companion had again preceded us, and we came up with them lying before a castle, in which were only women, who, through fear, had fastened the entrance. We found that the Afgháns had endeavoured to break open the door with stones, under pretence of procuring a chillum and fire. Sirkerder Kumber succeeded by fair language to induce the women who stood on the ramparts of one of the towers, to lower down the indispensable chillum and fire. These women, on our enquiries as to the situation of the camp, in their anxiety to get rid of us or through ignorance, directed us wrongly, and we went on, until passing many successive and considerable elevations, we made a valley with two or three castles, whence, being made sensible of our error, we turned to our right, and, at no great distance, descried from the heights the Afghán camp on the banks of the Helmund, which we joined, it being still day.

My arrival was notified to the Khán, who immediately sent for me and the Sirkerder. He was profuse in expressions of satisfaction at seeing me, and said that when at Kábul, from the pressure of his affairs, he was prevented from shewing me the attentions he wished; now we should be constant companions. He added, if I wished to proceed directly to Bámían, he would provide attendants, but he had rather I should postpone the visit for a few days, until the affairs of Bísút were arranged, when we should all go together. To this I assented; after being regaled with grapes and melons, now articles of luxury to us, we took leave. A quarter of a large tent, appropriated to the Sundúk Khánu establishment, was assigned for my quarters, and Sirkerder Kumber who shared it with me, was directed to attend to me in particular, as were generally all the peshkhidmuts or servants of the household. A second quarter of this tent was occupied by Akhúnd Iddytúláh and his son, the first tabíb or physician to the Khán, a venerable Rísh Seféd or white bearded old gentleman; the son, a stuturing youth, uttur bashí or apothecary. They had two or three enormous boxes, containing a various collection of sanative drugs and simples. The other



half of the tent was occupied by the two Sundúkdars, persons in charge of the chests, two khiyáts or tailors, and Syud Abdúlah and his son, who called themselves the Khán's pírkhánus or spiritual guides. The old Syud was an ignorant and intolerant bigot, who agreed badly with Sirkerder Kumber, who was not perhaps altogether orthodox in his opinions, and had no particular reverence for Syuds in general, and none for Syud Abdúlah. The latter therefore was wont to fulminate his curses and to revile the Sirkerder as a Káfr or infidel, who in return charged the holy man with imposture. The young Syud was a meek inoffensive youth.

In the evening a peshkhidmut announced that the Khán invited me to sup with him in the tent of Mahomed Bágher Khán, where he was himself a guest. Thither I repaired, and was placed by the Khán by his side, which on all occasions after was my seat. Here I found most of the Gúlam khánu chiefs assembled. Our entertainment was composed of pillau and kórmeh or stewed meat, with sherbet or sugar and water. After the repast, the Khán observed to me, that all the persons present were sons of noblemen; the father of him, pointing to Mír Alí Khán Kurd, spent crores of rupees under the Sadúzye monarchs: "At that time tribute was received from Kashmír, Deyrah, Múltan and Sind, now we are all compelled to scour the Hazára hills in search of sheep and goats." Mahomed Bágher Khán, remarked, it was subject of congratulation, that amid the various vicissitudes that had passed, his (the Khan's) gúzeran (circumstances,) were prosperous. The Khán exclaimed Shúkr! (thanks!) and added that he had a Sirdar who possessed insáf (equity.) He next panegyricized the Hazáras, professing to be delighted with their frank, unsuspecting manners and love of truth, affirming that he himself was both a Hájí and ájiz (unassuming) who had come into Bísút, solely for the khidmut (service) of these good people, who had been maltreated by Amír Mahomed Khán. He expatiated on the large sums he had expended in kheluts, since his entrance into the country, observing that his liberalities had already excited umbrage at Kábul, where his enemies were numerous, and he had understood that the Sirdars should have said, "the Hazáras incapable of appreciating generous treatment would the following year refuse the payment of tribute altogether." He complained that the Sirdar had not forwarded him, as promised, supplies of flour from Ghuzní, and that instead of sending one thousand five hundred troops of the Gúlam Khánu, had only despatch-

ed a few above two hundred. He affirmed, that he had written to the Sirdar, that any disgrace generated by failure in the present expedition, would attach mainly to himself, that he was aware many persons in Kábul would exult and chuckle if Hájí suffered defeat. He then asserted his intention of reducing Séghan and Kahmerd, and vowed that until he had effected those objects, the water of Kábul was gosht khúk (swine flesh) to him, and if necessitated to pass the winter at Bámían, he would do so, at the risk of being reputed bághí or rebellious. He dwelt on his many efforts to prevail upon Dost Mahomed Khán to aggrandize himself at the expence of his brothers at Kandahar and Peshawer, remarking that any one who had read the histories of Jenghiz Khán, Timúr Lung, Nádir Shah, or any other great man who had become Padshah, would see the necessity of disregarding family ties,—that it was by the slaughter of kinsmen, they had reached the summit of power, and he who would be like them fortunate, must be like them, cruel. He said that the preceding year at Jelalabad, he had exhorted Dost Mahomed Khán to advance upon Bajór and the Yusef-zye country, or, upon the Dehrahját and Bunú. He moreover entered into an explanation of his motives in the negotiations between the Shías and Súnis, which followed the affray in the month of Mohorrum—avowing unbounded liberality in religious sentiments, and insisting on the sacred duty of a chief to dispense justice equally to all classes of subjects, whether Shías, Súnis, or even Guebres and Hindús. In this and similar conversation, the Khán who engrossed all talking, spent the evening, his auditors indeed every now and then, exclaiming, by way of admiration and approval, “Insabí Insabí,” or “Just, very just,” until growing late he rose, and the company broke up. He accompanied me to my tent, just behind his own, and although I did not need it, sent me bed clothing and furniture from his haram serai.

*6th March; 9th Jummadi Owul. Bank of Helmund to Díval Khòl.* This day a moderate march of four or five miles, passing two or three bolendís or rising grounds, brought us to a valley called Díval Khól or the wall glen, a name I could not discover for what reason conferred. In the course of the march, I was passed by Mír Alí Khán Kurd, who remarked to his party that the preceding evening, the Khán intended to have given me a postín, which I missed, by telling him I was already provided with one. This was the man, whose father, the Khán told me, had spent crores of rupees in his time,



and who himself was possessed of much property and at the head of thirty horse. Still to him it appeared wonderful why I had told the truth, when by a falsehood I might have gained a postín. The Khán alluding to the cold of Bísút, asked me in Mahomed Bágher Khán's tent, whether I was provided with a postín, no doubt intending to have given me one, had I replied in the negative: I told him the truth, and the matter dropped. In this encampment we had the Helmund some distance to the north, and from it the plain ascended to the skirts of Koh Baba, and was studded with castles. In the evening supped with the Khán in the tent of his brother, Dost Mahomed Khán.

It may not be irrelevant to note here the forces accompanying the Khán, as well as other particulars relative to the affairs of the camp. The Khán's own troops at this time with him were about four hundred Kaker cavalry; the chiefs, Rahimdut Khán, the former governor of Bámian, Naib Sadúdin, Gúlam Akhúnd-zádeh, Pír Mahomed Khán, Abdúl Resúl Khán, Mirza U'zúr the Khán's Secretary, and the Khán's brother Dost Mahomed Khán. He had also, of his own retainers, about one hundred soldiers, thirty of whom were Hindústánís, who furnished his personal guard. The Gúlam Khánu troops were two hundred and twenty in number; their chiefs, Mahomed Bágher Khan and Mahomed Jaffer Khán, Moorad Khán, Mír Alí Khán Kurd, Hussein Khán, Chaous Bashí, and Gúlam Reza Khán Kika, Abdul Azzíz Khán Kálmuk, and Syud Mahomed Khán Beghmaní. Besides these were the following troops furnished by Dost Mahomed Khán; Shukur Khán, Terín, with fifty horse jeisalchís, and Jummer Khán, Yusef Zye, with twenty foot jeisalchís, the latter a guard for the guns, of which there were two, one of heavy and one of light calibre, with some twenty or twenty-five gunners; attached to the guns was an elephant. The whole forming a total of something above eight hundred fighting men. The Khán moreover had about thirty servants, who officiated as Sháhghassis, Nágirs, Peshkhidmuts, Chillumberdars, Sundúkdars &c., most of whom were really effective as soldiers, being all armed and mounted, and many of them were constantly employed on diplomatic and military business. He was also attended by six or seven youths his nephews, called Khánzadehs; each of these had two or three or four attendants, so that the number of effective troops may be calculated at nine hundred. A small number compared with the force which always accompanied Amír Mahomed Khán.

The Hazára force consisted of about two thousand cavalry, under the orders of the Mírs Yezdánbuksh and Bazalí, and other chieftans of less note.

Dependent on the Khán were five or six Hindú Munshís or secretaries, and two or three Shikarpúris; these formed his commissariate department. Attending the camp was a bazar which was tolerably supplied. I have before noted that the Khan's establishment comprised a physician, apothecary, syuds, tailors, &c.; it had also Sáwindahs or musicians; and accompanying him as friends or hangers on, were many other persons, a Syud from Mustang, in Belúchistan, some Hájis of Hindústan, Dín Mahomed a Júanshir merchant who came, hoping to recover some property plundered by the Déh Zunghí Hazáras the preceding year on his route from Herat to Kábul. His nephews were under the direction of Múlla Shahabudín, who boasted descent from Sheík Jam, and himself officiated as Kází, Múftí, &c. as occasion required.

Previous to marching the Khán communicated his orders to an old toothless jeisalchí, who acted as herald, and moved about the camp, shouting as well as his disabled organs of speech would allow "Khímeh páhin kún" or "strike tents." Upon this notice, horses were saddled, and the grooms loading their yabús (ponies) with their stable stores, were the first to move; they were followed by the camels more heavily laden, and when the ground was cleared of these, parties of horse at discretion marched. The Khán was generally the last to mount, bringing up the rear with a more or less considerable party. The Khán's march was announced by the beating of nakáras, which was repeated on his approach to any inhabited spot, as well as on his nearing the new encampment. It was usual to send in advance during the night the Peshkhánu or a tent with servants attached to the Haram Seraí and Karkhánu or kitchen establishment, that his wives on arrival at the ground might be forthwith accommodated, and that the food for the evening's meal might be in a state of preparation. His wives rode on the march in Kajáwas carried by horses, and attended by a slight escort moved with the heavy equipage. On reaching the fixed halting place, the Khán's grooms, under the direction of Naib Gúl Mahomed, Hazára, superintendent of the stables, described by long lines of rope an oblong square, to which the Khán's horses, as they arrived were picketed. Within the area of this square, were put up the tents of the Khan and his establishment, while other indivi-



duals, without it, selected spots at pleasure. The Gúlam khánu troops always encamped distinctly and together, as did the Hazáras. As soon as the yabús of the grooms were relieved of their loads, they were again mounted by their masters, who, in charge of Naib Gúl Mahomed, rode to the Hazára castles that might be near and laid hands on all the chaff and chelmer they met with, for the use of the forces. These men were the foraging party of the army. The camp being arranged, every one was occupied by his own immediate affairs until nimáz shám (evening prayers), which concluded, general shouts of “Dumm Bháwul Hák” thrice repeated resounded throughout the Afghán portion of it—imploping the protection of the holy Bháwul, the Pír, who is most revered by the Khán, and whose Zearat is in the citadel of Múltán.

At the conclusion of nimáz shám, which the Khán usually repeated in the tent of his nephews and Sheik or Mulla Shahabudín, he was wont to read a portion of the Koran, that as he expressed it “khazáneh shúwud,” or that wealth might follow—after which he repaired to the tent where he received his evening mujlis, or party.

The mujlis consisted of three descriptions of persons; first, those whom the Khan invited, second such of his dependents who were privileged to attend, and lastly of such Afgháns and Hazáras, who voluntarily came. The Khán sat of course at the head of the tent, and his most honored guests immediately on his right and left hand. Two or three Sháhgházzís (master of ceremonies) were in attendance with their wands of office, to announce arrivals and to conduct visitors to the seats due to their rank. The company seated, at intervals, the Khán called for the kallahún, which would be passed to others of the party who were chillumkushes. In due time, supper would be ordered, which was invariably composed of the same fare. A few covered dishes of pillau or boiled rice and meat, with two or three búshkábs or plates of kormeh or stewed meat for the Khán and those adjacent to him, and bowls or basins of ab-gosht or meat and broth for the multitude at the lower end of the tent, and less entitled to distinction. The repast was followed by conversation, in which the Khán seldom left room for others to mingle. Occasionally individuals rose and took their leave, by making an obeisance and exclaiming “Salam Aleikum;” but the mujlis was only finally dissolved, by the rising of the Khán himself.

*7th march; 10th Jummadí Owul. Dívál Khól to Shitána.*

This march was a moderate one of four or five miles, over the same description of black undulating surface. We halted in a barren uncultivated spot, but with castles adjacent. The name of this place was portentous, *Shitán* signifying “the devil.”

On 11<sup>th</sup> and 12<sup>th</sup> we halted, owing to the necessity of negociation with the chiefs of some districts in advance, who had been hitherto accustomed, when asked to pay tribute by the *Afgháns*, to offer according to an old *Hazára* custom, “*Sung ya Búz*” or “a stone or a goat”—that is, they held a goat in one hand and a stone in the other, saying if the *Afgháns* are willing to accept the goat in place of a sheep we will give tribute, if unwilling, they shall have stones, or that they would resist. *Amír Mahomed Khán* had been obliged to accede to their conditions, from the advanced state of the season, when he approached these parts; but now the *Khán* insisted on receiving full tribute, which, owing to his personal reputation, his avowed determination to exterminate *Mahomed Alí Beg* of *Séghan*, and above all the powerful influence of *Mír Yezdánbuksh*, was delivered to him. As usual, I passed my evenings with the *Khán*, in the *mujlis* tent: there were generally some of the *Hazára* chiefs present, as well as many of the *Hazára* and *Tajik* proprietors of *Bámían* and its districts. The conversation naturally turned on the affairs of *Mahomed Alí Beg* of *Séghan*, and it always happened that twice or thrice in the course thereof, the *Khán* would raise his hands, in which he would be followed by the company, and repeat “*Fátiha*” swearing to exterminate the *Séghan* chief, which he finished by stroking down his beard, and exclaiming “*Allah Akber*” or “by the order of God.” He particularly enquired if *Mahomed Alí Beg* had any wealth, but all answered nothing but a few horses and their equipage. Among the constant visitors at the *mujlis*, was a pert *Hájí* of *Hindústan*. This man had visited *Persia* and *Asia Minor*, and being particularly loquacious, would sometimes, uninvited, enter into a narration of the events which had occurred in those countries during his sojourn in them—and detail the circumstances of the wars between *Russia* and *Turkey* and *Persia*. He informed the *Khán* that *Russia* made war upon the *Súltan*, because he would not grant her Sovereign a “*kuláh*” or “hat”—as he had bestowed on other *Feringhí* potentates, but that the *Súltan* having been worsted, he had now been compelled to give his majesty the Autocrat of all the *Russias*, permission to wear a hat. Relative to the *Persian* war, he observed



that Abbas Mírza throughout the contest connived at the defeat of his own forces, being favorable to the Russians, whom he loved, as was believed in Persia, better than his own father.

At Shitána we had the Helmund to the north, and beyond it were the districts from which the Khán now received full tribute, in place of being satisfied with halt or "sung ya búz." They were called Darmírdighán or the land of heroes, literally, the land of men, one of whom is equal to ten. It being usual with the Hazáras if they wish to convey the impression that a man is valiant to call him "darmird" or ten men, implying that he is equivalent to ten others of ordinary valour. The castles of Darmirdighán were visible from Shitána, distant some seven or eight miles. The soil of a dark red hue.

*8th march. Shitána to southern extremity of Sung Nishándeh.* This march was a trifling one of between two and three miles, in which we passed up the valley of Sung Nishándeh, of which Shitána was a portion. There were seven or eight castles, with some cultivated lands and chummun, with the never failing rivulet in this valley. The Sung Nishándeh which gives the name to the locality, was a large black stone perpendicularly inserted in a heap of small stones, and serves, or did serve, as a boundary mark. I omitted previously to notice that the two guns attached to the force, were dragged through Bísút by the Hazára peasants, who were collected by the officers of Mír Yezdánbuksh. About eighty of these poor fellows, were provided for the smaller, and two hundred for the larger gun. In most of the marches the direct line of road was not practicable in certain spots for artillery, there always occurring tunghis or narrow defiles, where wheeled carriages could not pass. To avoid these, the guns were dragged by circuitous routes along and over the brows of hills, and the operation was tedious and toilsome. The Hazáras who by compulsion were reduced to act the part of beasts of burthen, on arrival in camp were dismissed without receiving even a cake of bread, or the still less costly expression of thanks. It may be, they consoled themselves with the idea that the guns they were dragging, would one day be employed in effecting the destruction of Mahomed Alí Beg. The elephant with the force, accompanied the large gun, and was serviceable in preventing it from running back in the passages of the hills, by the powerful resistance he opposed with his trunk.

At our evening's mujlis at this halting place, we had among our Hazára visitors, Vakíl Shuffi, whose castles we passed in our sixth march. He was a fine, straight forward, ingenuous young man, and introduced to the Khán, a Syud, who might be serviceable to him, in his projects upon Búrjehgáhi and Déh Zunghí. The Khán appeared to be much delighted and spoke in highly flattering terms to the Vakíl Shuffi. He said that from the first interview he had with him, he was much prepossessed in his favour, and vowed that he would make such a man of him, that (using the expression used) "five men in the hills should stare again." With the Syud he was no less charmed or feigned to be so. This descendant of the prophet indulged in incessant citations from the Korán. The Khán was lost in ecstasy and surprize, that so accomplished and learned a personage should be found among the hills of the Hazáras. He promised to advance the Syud's temporal interests, who in return vowed to render obedient to him all the sturdy and turbulent men of the hills. The presence of the Syud, gave occasion to many fátihas, in all of which the destruction of Mahomed Alí Beg was sworn. When he took his leave with Vakíl Shuffi, the Khán observed that he had now found an "ajaib mirdem" (admirable man) and that his mind was completely set at rest. There were Afgháns in the camp, who had before seen the Syud, and they affirmed that his influence had been useful to the chiefs of Kandahar in their transactions with the Hazáras in their vicinity.

*9th march. Nishándeħ to Shesh Búrjeh.* We this day made a more considerable march of fourteen or fifteen miles. The route across a bleak, elevated and irregular country, towards the conclusion, a long, and in spots, precipitous ascent brought us into a fair valley, which following and passing a few castles to the right and left, and a remarkable spot called the Azdha or Dragon, we halted on elevated ground beyond it, in the valley of Shesh Búrjeh, or the six towers, and contiguous to us were as many castles.

The Azdha of Bísút, is indeed a natural curiosity, which the creative imagination of the Hazáras, supposes to be the petrified remains of a dragon, slain by their champion Azaret Ali. Nor are they singular in the belief, for all classes of Mahomedans in these countries coincide with them, and revere the object as an eminent proof of the intrepidity of the son-in-law of Mahomed, and as a standing evidence of the truth of their faith. It is, geologically speaking, of volcanic formation, and a long projected mass of



rock about one hundred and seventy yards in length ; the main body is in form the half of a cylinder of a white honey-combed friable stone ; on its summit is an inferior projection, through the centre of which is a fissure of about two feet in depth and five or six inches in breadth, from which exhales a strong sulphureous odour, and a portion of the rock placed on fire proved to contain sulphur. This part of the rock is assumed to have been the mane of the monster. In the superior part of the projection which is supposed to represent the head of the dragon, there are numerous small springs on the eastern face, which trickle down in small lucid currents, having a remarkable effect from rippling over a surface of variously colored red, yellow, and white rock, and exhibiting a waxy appearance. The water of these springs is tepid and of a mixed saline and sulphureous flavour. They are supposed to exude from the Azdha's brains. On the back of what is called the head are a number of small cones, from the apices of which tepid springs bubble forth. These cones are of the same description of white friable porous stone, but singular from being as it were scaled over, and this character prevails over the greater portion of the Azdha. On one side of the head large cavities have been made, the powdery white earth there found, being carried away by visitors, extraordinary efficacy in various diseases being imputed to it. The vivid red rock which is found about the head is imagined to be tinged with the blood of the dragon. Beneath the numerous springs on the eastern face occur large quantities of an acrid chrystalline substance resembling sal-ammoniac, and I was told it occurs in some of the neighbouring hills in vast quantities ; lead is also one of the products of the hills near this place. I brought away various specimens of the rock and dispatched them to some parties, but have not been favored with their classification. The spot was curious enough, and all I could do, ignorant of mineralogy, was to take a sketch of it, which while it may convey a correct idea of the outlines, fails to give the singular appearances caused by the lucid trickling streams over the many colored surface. I have also attempted to delineate one of the cones. I afterwards found that an analogous mass of rock, but of much more imposing size, occurs in the vicinity of Bámían, and is alike supposed to represent a petrified dragon.

Near the northwestern extremity of the dragon of Bísút, on high ground is a small building, a Zearut. Here are shewn impressions on

a mass of black rock said to denote the spot where Azaret Ali stood when with his arrows he destroyed the sleeping dragon, the impressions being those of the hoofs of his famed charger Duldul. At the entrance is also a stone with some other impression, and over the door is an inscription on black stone in Persian, informing us that the building was erected some one hundred and fifty years since. In various parts of Afghanistán are found impressions on rock certainly resembling the cavity which would be formed by the hoof of an animal, rather than any thing else; they as a matter of course, are referred to Duldul, and generally they might be supposed to have been artificially formed, although they have not an artificial appearance, and are in most instances smaller in size, than the hoofs of the animal they are conjectured to denote. Most of such impressions have Zearuts erected over them, but I have seen them in spots where they have not hitherto been so consecrated, and where they occur beyond doubt in the solid rock of the hill. They may conceal some curious and important geological facts, which I am unable to comprehend. The black rocks at Bísút are not those of the district, and must have been brought from some distance.

The valley in which we were now encamped is moreover remarkable for containing the sources of the river of Loghur, and these are also a curiosity of themselves. About a mile above the Azdha, the springs issue from a large verdant expanse of bog, not far from which the stream has a subterranean passage for about two hundred yards, when it re-appears in a small lake or cavity of about eighty yards in circumference. Here it turns two water mills and again disappears for about 500 yards, in which distance it passes under the Azdha, and issues east of it. Hence its course is unimpeded, and it flows a small but clear stream, through a verdant valley, and traversing the Hazará districts, crosses at Sheikabad the valley leading from Kábul to Ghuzni, then winding through Loghur a considerable stream, it flows to the south of Kábul into Shevukkí, and east of the city unites with the river of Kábul and Sir Chishmeh.

At this place the Khán sent for me privately by night, and entering into a long account of his early history and adventures, his services to Dost Mahomed Khán, and the return he met with from him, disclosed to me his views and intentions, of which I had been for some time suspicious.

We halted some days at Shesh Búrjeh, and were joined by a party



from Bámíán, composed of Mír Weiss, Tájik and confidential agent of Mahomed Ali Beg of Seghán; two or three Uzbek vakíls of the chief of Shibeghán, bringing horses as presents to the Khán and Sirdar of Kábul. Mír Zuffer, the Hazára chief of Kálú, Mír Fyzí the Hazára chief of Foládí; these two subjects of the Khán, with Kurra Kúlí Khán and two or three others in the Khán's employ. The last gave an account of the transactions which had taken place in the vale of Seghán; they reported that the Khán's troops in conjunction with the Hazára infantry, and a Tatar force from the Dusht Sefed, had possessed themselves of five castles belonging to Mahomed Ali Beg and his adherents, that the Hazáras originally stationed in the new conquests, had voluntarily given them over to the Tatars, who now refused admission to the Afgháns, asserting that they held them on behalf of Mír Morad Beg of Kundúz. They continued that the Hazára troops had returned to their homes, and strenuously insisted that they and their chief were acting treacherously towards the Khán.

I was present at the evening's mujlis, at which Mír Weiss had his first interview with the Khán; and conversation to the following effect took place. There was in company a large concourse of Hazára chiefs, all the new guests from Bámíán, Dost Mahomed Khán the Khán's brother, a Syud of Mustung in Belúchistán, Raheimdat Khán, the former Governor of Bámíán, with many others of less note. The Khán descanted on the uncompromising conduct of Mahomed Ali Beg, towards himself; affirmed that he had rejected all his overtures of friendship; that he had duped all his Naibs of Bámíán; that he had rendered himself infamous by his chapows (forays) for the purpose of carrying off slaves; that he had been audacious enough to kidnap five individuals from Shibr, immediate ryuts of his own, which the Hazáras virtually were, since they paid him tribute; that on account of Mahomed Ali Beg's contumacy, he had been compelled to defer the execution of his designs upon Deh Zunghí, Yek Auleng, and the Sheik Ali districts; that he had been necessitated to station three hundred troops in Bámíán, when every one of them was needed at Kábul; that this disposal of his troops had prevented him from giving assistance to that Martyr to Islam, Syud Ahmed Sháh, who fell waging war with the infidel Seíks. He contrasted his conduct with that of Mír Yezdánbuksh; enumerated the numerous important services the Mír had rendered and was rendering him; professed himself charmed with Mír Yez-

dánbuksh, and swore that he would reduce Mahomed Ali Beg to the condition of a ryut or annihilate him. Mír Weiss observed, that Mahomed Ali Beg was willing to become his ryut, or had the Khán resolved to annihilate him, it was an easy matter. The Khán continued, that he had no wish to annihilate, but it was necessary that the Seghán chief should become as truly attached to him as Mír Yezdánbuksh was; all the húshíárí he had hitherto displayed was on the side of falsehood, it now behoved him to veer to the side of truth. "Neither shall I be satisfied," says the Khán, assuming the buskin, "with the possession of Seghán, I must have Kahmerd also; until I have reduced both, the water of Kábul is ghost khúk (swine flesh) to me. Here" pointing to the Syud of Mustung, "is a Syud of Beloche; shall I allow him to circulate in Beloche, that I was battled by Mahomed Ali Beg; and here," taking me by the hand, "is a Feringhí, shall I allow him to tell his countrymen that Hájí Khán marched from Kábul with a fine force of gallant cavalry, and guns, and elephants, and returned without striking a blow? Forbid it heaven!" Mír Weiss reiterated that if the Khán could forget the past, Mahomed Ali Beg was now actuated only by sincerity, in which sentiments he was supported by Raheimdat Khán and Kurra Kúlí Khán. The Khan, catching the eyes of the Hazára chiefs, asked Mír Weiss, what makes you carry off and sell the Hazáras, are they not Mussúlmáns, and Bundí Khodá? He replied that Mahomed Morad Beg was imperious in his demands for slaves; that grain, and not men, was the produce of Seghán, and that necessity led Mahomed Ali Beg to chapow the Hazáras. The Khán said, if Mahomed Morad Beg requires men from you, refer him to me; if dissatisfied with my representations, I will send him my own sons. The Khan asked Mír Weiss, if Mahomed Ali Beg would join his camp in Bísút, who positively answered that he would not, but if the Khán wished he would send a son. The Khán observed that this was a subterfuge, Mahomed Ali Beg was aware that his son would be exposed to no injury, on the contrary would be kindly treated; he knew that he, (the Khán) was a Mussúlmán, and how could he punish an innocent youth for his fathers crimes? Much conversation passed in which the Khán was amazingly liberal in his own praises; he endeavoured to persuade every one that he was a most pious Mussúlmán, that his gratitude to such as rendered him services, was unbounded, as was his liberality; and he instanced his having already expended above Rs. twelve thousand as presents



in Bísút. Whenever he alluded to Mahomed Ali Beg, he always expressed himself angrily, seeming to doubt his sincerity ; at length Mír Weiss rose, and seized the hem of the Khán's garment, affirming that he looked up to no other person, and conjuring him to suppose Mahomed Ali Beg in the same condition. The Khán applauded the action, and asked Mír Weiss, if Mahomed Ali Beg should hereafter turn to his old trick of deceit, whether he would abandon him, and adhere to himself. Mír Weiss said he would, on which the Khán immediately raised his hands and repeated fátiha, being joined as usual by the company.

At Azdha, also, arrived in camp, Múlla Jáhán Mahomed, bearer of letters and presents for the Khán and Sirdar of Kábul from Mír Rústam, the chief of Khyrpúr in upper Sind. This man had formerly been in the Khán's service, and his Governor at Bámían, but intriguing with the Hazára chiefs, the Khán had seized him, confiscated his effects—and after shaving his beard, and subjecting him to a variety of ignominious treatment, set him at liberty, when he went to Sind, and found service with Mír Rústam. Whatever the object of his mission might have been, it afforded the Khan an opportunity of vaunting to the Hazáras, that the following year he would lead an army of a hundred thousand Mussulmans against the Seik infidels. Múlla Jáhán Mahomed brought as presents, two Sindí muskets, one mounted in silver, the other in gold, cut glass kaliyún bottoms—shawls, mixed silk and cotton of Sind fabric, British muslins, calicos, &c. with three running or maraí camels.

The Múlla in his route from Khyrpúr, had passed by Tobá, in the Káker country, and brought intelligence to the Khán of the decease of his brother Gúl Mahomed Khán, a rude but gallant soldier. This naturally affected the Khán, and more particularly so at this crisis, when he had expected his arrival at Bámían in co-operation with the designs he entertained.

While at Azdha, two or three slight falls of snow occurred, on which occasions the Khán summoned his Sázingas or musicians, which gave rise, among the troops, to a contrast of his conduct with that of Amír Mahomed Khán, who on the first appearance of snow, hastily decamped for Kábul, even though the whole of the tribute had not been collected. We had also for two or three days violent wind storms, which the Hazáras, skillful prognosticators of the weather, with the falls of snow ascribed to a Tokul, and affirmed they would be succeeded by fine settled weather. My horse however was

nearly destroyed, and having before been provided with a better one for riding by the Khán, I dispatched it to Kábul from this place with Yusef, who also complained of the cold.

*10th march; Shesh Búrjeh to Ghírú Myní.* This day's march was a long one of sixteen to eighteen miles and conducted us to the frontiers of Jírgáhi and Búrjahí. On leaving the valley of Shesh Búrjeh a little north of the Azdha, we passed amid low elevations covered with a deep red soil, and gained a narrow valley, down which flowed a rivulet; and to our left were two or three castles: this valley terminated in a narrow defile, which cleared, we entered upon a more level country and the road was good and well defined. Arrived at the Ziarat of Tatar Wullí, whom the Hazáras represent as having been brother to Baba Wullí whose Ziarat is at Kandahar. This Ziarat resembles in form and appearance that of Azerat Sháh Mirdan at Azdha, and adjacent to it are two kishlaks or villages. Hence, a long distance, passing a castle or two on our right, brought us to the valley of Ghírú Myní where we halted. Here were three or four castles, deserted by the inhabitants, who had also broken or hidden the grinding stones of their Asiahs or water mills, of which there were six or seven seated on various parts of the rivulet which watered the valley. Many of the soldiers at this place, availing themselves of the castles and Kishlaks being deserted by the inhabitants, had made free with the wood employed in their construction. The Khán observing this, paraded his camp, and with a large stick personally chastised those he detected with the wood in their possession.

At this place we made a halt of some days; for two or three the Khan was indisposed, and his disorder at one time was so serious, that he became insensible. The chiefs of Jírgáhi and Búrjehgáhi, after some negociation, consented to pay tribute, influenced a little by the approach of the Khán, but more by the interposition of Mír Yezdánbuksh. The former district gave tribute to the amount of Rs. three thousand, the latter to the value of Rs. seven thousand. The Khán originally insisted upon the delivery of two years tribute, but the advanced state of the season, with his own anxiety to direct his attention to the affairs of Seghán and Kahmerd, operated in favour of these Hazáras. Their chiefs after the delivery of their tribute, joined the camp and received the Khelats. The Khán, profuse in the distribution of presents, had long since exhausted the stock he brought from Kábul, of sháls, lúnghís, chupuns, &c. and



it was now amusing enough to see his servants, by his orders, despoiling the heads of the Khánzadehs his nephews, and others of his troops, to bestow them upon the Hazáras. Even this resource at last failed and the peshkhidmuts were reduced to the expedient of purchasing a Khelat from one who had received it, that they might re-deliver it to the Khán to confer upon another. Snow again fell here, but not in such quantity to remain on the ground. Ghírú Myní, was the limit of our expedition from which Karábagh of Ghuzní, was represented to me as lying S. 26° E. three marches distant. The district of Jírgahí was due west of it, and Búrjeh-gahí north-west; the southern extremity of Deh Zunghí was pointed out as being about fifteen miles distant, its direction a little north of west.

*11th march. Ghírú Myní to Wújahí.* This day we retrograded and made a very long march of perhaps twenty-two to twenty-four miles. We followed nearly the same road, by which we had advanced from Shesh Búrjeh, repassing the Zearat Tatar Wullí, and crossing the valley of Shesh Búrjeh at a point more northerly than the Azdha, which although at no great distance, was not visible. At that spot we were compelled to be cautious in selecting our road, for the soil although verdant and covered with grass, was boggy. The Hazáras told us that some years since a gun belonging to the Afgháns, had been swallowed up in it. From this valley, a slight ascent passed, we entered into another where were three castles, one called Killa Kásim; hence after traversing a bleak wild country we finally reached Wújahí where we halted. Here were two or three castles with a fine rivulet of water.

*12th march; Wujàhí to Ghoweh Khól.* This march was the longest we had made. On starting, crossed the rivulet of Wújahí, and traversing a high ground, had other two or three castles to our left. A long course over a wild dreary country brought us into the southern and most populous part of the plain Bád Assia, a term which signifies windmill, but I looked in vain for such an object. In this plain were numerous castles and kishlaks, many of the houses displayed gúmbúzes or domes, and many of the towers of the castles were also covered with them, imparting a novel and picturesque appearance. The cultivated land was of considerable extent. At the north-eastern extremity of the plain, we crossed a very deep ravine with a powerful rivulet flowing through it, after which we passed the castle, at which we remained a night

when proceeding to join the Khán's camp as noted in the 4th march, and where Shah Abbas so signalized himself. I was in advance, riding with some of the Khán's Hindus and was not recognized by the inmates, but Sirkender Kumber who was behind, was on coming up taken into the castle and regaled with milk. From this spot we passed the Kotul Sung Súrakhí, and descended the valley of Ab Dilawer, both before described, and crossed the Helmund at Ghoweh Khól, halting on the high grounds beyond it, and near a castle, the proprietor of which although a relative of Mír Yezdánbuksh, had thought prudent to fly, having on some occasion been imprudent enough to say he would stay the Mír if opportunity occurred. Above us to the north was another castle and two kishlaks. A little to the east was a deep ravine through which flowed the stream, which I have before noticed as joining the Helmund at this spot. The cold here was severe, and a rigorous frost predominated. The stream was not ice bound, but its banks and the contiguous shrubs were clad with vast icicles. Our ground of encampment was also free from snow, but it lay heavily on the hills we had to cross in the next march.

As this march closed our expedition in Bísút, Mír Yezdánbuksh, had by previous orders, collected at Ghoweh Khól, large stores of provisions, which he presented to the Khán. About to leave the province, it may be in place to note briefly the results of the Khán's bloodless campaign. The revenue of Bísút, farmed by the Khán at its accustomed valuation of Rs. 40,000, had been raised to Rs. 60,000, the increase owing to the receipt of full tribute from some districts formerly wont to pay but half, or sung ya búz, and to the receipt of tribute full also from Jirgáhi and Búr-jehgáhi which before had paid no tribute at all. By the cordial co-operation of Mír Yezdánbuksh, the collection had been made with facility and promptitude, without the necessity of firing a musket. The Hazára chiefs were full of confidence in the good faith of the Khán, and even two or three leaders of Deh Zunghí had visited his camp at Ghírú Myní, and promised the next year to lead him into their country. Nothing but the untoward state of the season, as Mír Yezdánbuksh observed, prevented this year the collection of tribute from Deh Zunghí and Yek Auleng. During preceding years, when Amír Mahomed Khán, the Sirdar of Kábúl's brother, collected the revenue of Bísút, and when unassisted by the influence of Mír Yezdánbuksh, he was left to pursue his own harsh and uncompromis-



ing measures, he was always compelled to leave a portion of it behind; and of the portion collected, much was lost, by the Hazáras chapowing the flocks in their passage to Kábul and Ghuzní. To the European, accustomed to transactions of consequence, the advantage of sending a large force on an expedition of two or three months, for so small a sum as Rs. 40,000, or about £ 4000, may appear very equivocal, but in these countries of poverty and bad management, even such a sum is deemed of importance. It serves also to appease the clamors of some of the hungry soldiery, and to furnish employment for others in the collection. The superior officer, and indeed all the troops employed find a benefit in it, as their cattle are supplied gratis with chaff and themselves with fuel and sometimes food, which they would be obliged to purchase, if stationary at Kábul. It is the custom at every new encampment to furnish one day's provisions for the troops, collected from the inhabitants of the district. This indeed is chiefly profitable to the superior chief who receives it, and if he distributes it among his followers, he charges it to their accounts. The chief likewise receives a great number of horses as peshkush, for no Hazára chief comes before him empty-handed; in the same manner he receives great numbers of carpets, nummuds or felts, and barruks or pieces of coarse woollen fabric; all of which he turns to profit, valuing them as money if made over to his troops, as well as being enabled to display a costless liberality. The provisions received with the peshkush offerings, must all therefore be estimated as so much value received from the Hazáras, and included in the amount of tribute. The Khán had collected as tribute Rs. 60,000; under the heads just noted he had received probably more than half that amount, from which deducting the Rs. 40,000 made over to the awaledars and Rs. 10,000 the value of the presents disbursed, we may safely calculate that the Khán had netted a profit of Rs. 30,000, it being noted, that agreeably to the Sheríkí or partnership relation in which the Khán considers himself with the Sirdar of Kábul, he did not make over to him the excess in tribute collected.

With regard to the political situation of Bísút, it was evident, that the Khán, had he been zealous in devotion to Dost Mahomed Khán, had rendered that Sirdar an important service, having placed the province, by his artful management, in a state of dependence it had never before acknowledged. The revenue was augmented by one half and the next year he might collect tribute from Deh Zunghí and Yek

Auleng, as probably from the Sheik Ali districts, the chiefs of which, it were absurd to suppose, could resist the united forces of the Khán and Mír Yezdánbuksh. It was fair to compute that the revenue of the Hazára districts near Kábul might be raised to one lakh and a half of Rs. without including the incidental advantages, so considerable, as has been previously demonstrated. It was also pleasing to reflect that these advantages might be gained without bloodshed, viewing the high character the Khán seemed to have established among the Hazáras, and the apparently sincere attachment of Mír Yezdánbuksh to his interests. But knowing, as I did, the Khan's secret intentions, I was not sanguine enough to imagine that these gratifying anticipations would be verified. It was probable indeed that Mír Yezdánbuksh guided by his personal enmity to Dost Mahomed Khán, and influenced by his confidence in the Khán, would espouse his cause, and the large force he could bring into the field with the Khán's Káker horse, were sufficient to create much uneasiness to Dost Mahomed Khán, surrounded, as he is, by enemies. It was reasonable to suppose that the Khán and Mír united, might be enabled effectually to resist the efforts of Dost Mahomed Khan, even if he put forth his strength, while if discomfited, the Shías of Kábul, who could not separate their interests from those of Mír Yezdánbuksh, and who considered the Khán as their friend, were always at hand to interpose and negotiate a reconciliation. Mír Yezdánbuksh, we may note, was a man of about 40 years of age, of tall athletic form, with a remarkably long neck, his complexion was ruddy and his features prominent, of the genuine Hazára cast, but without pleasing; he had scarcely any beard or rather a few straggling hairs in place of one. When in company he had always his tusbíh or string of beads, in his hand, which he passed between his fingers, ejaculating lowly to himself, and turning his head continually from one side to the other, with his eyes averted upwards, like a person abstracted in thought, or even like one insane. He usually sat bare-headed, alleging that his head was hot, and that he could bear no pressure upon it. On the line of march, were the cold ever so intense, he always rode with a simple cap, without other covering, and only on extraordinary occasions did he put on a turban of white muslín. His garments were plain and unaffected, his vest of barruk of Deh Zunghí, with two stripes of gold lace down the front. A lúnghí was his kummerbund, in which was inserted a Hazára knife. He seldom took part in general conversation, and indeed seldom spoke at all,



unless immediately addressed, when his answers and remarks were brief and pertinent. His appearance and manners were certainly singular, but would nevertheless induce the observer to credit his being an extraordinary man, which he undoubtedly was.

At Ghoweh Khól we halted two days.

*13th march; Ghoweh Khól to Kálú.* This day's march in the direction of Bámían, was a very long one. Traversing the table space on the extremity of which we had encamped, and passing a castle and two or three kishlaks, we entered the ravine down which flowed the rivulet before mentioned, and followed its course nearly north-east; our road led over rocks of dark primitive slate, and, although the course of the rivulet was sometimes very narrow, was not upon the whole difficult to cavalry, although impracticable to wheel carriages. We eventually reached the base of the Kotul Síáh Rígh, or the pass of black sand. The ascent would not probably be very difficult or even very long at any other time, but now was troublesome from the frozen snow, which caused many of our animals, particularly the laden ones to slip and lose their footing. On gaining the summit of the pass, which was strewn with huge fragments of rock, we had a splendid view of the hilly regions around us; below us were the few castles of the district called Síáh Sung, to gain which a long and precipitous descent was to be made. To our left we had very near the craggy pinnacles of Koh Baba, seen to advantage from the plains to the south. I dismounted and sat awhile on the rocks, when the Khán arrived, who also dismounted, and took a survey of the country around with his dúrbín or spy glass. We were joined by Mír Yezdánbuksh, who pointed out the position of Ghorbund and other places. The idols of Bámían were not hence visible. The Mír obtained permission to visit his castle of Kárzar not far distant to the right, and left us at this spot. The descent of this pass was so difficult, that most of us thought fit to lead our horses. On reaching Síáh Sung we took a westerly direction and crossed two successive and long passes with rounded summits, the country covered with snow; descended into a valley which led us into the vale of Kálú, through which, passing many castles and kishlaks, we proceeded to the western extremity and encamped near the castles occupied by the chief Mír Zuffer and his relatives. The spot itself was free from snow, but it was on the low hills behind us to the south, as well as on the loftier ones to the north. We here observed the scanty crops of wheat at the skirts of the hills bounding

the vale, still green and immersed in snow. The principal crops had indeed been reaped, but heaps of the untrodden sheafs were lying on the plain, some of them covered with snow. Kálú is one of the principal districts dependent on Bámían and contains some twenty castles and a few kishlaks. Its chief Mír Zuffer, Hazára, had a family connection with Mír Yezdánbuksh. He had joined the Khán's camp in Bísút, and now provided an abundance of provisions. The Mír was about fifty years of age, tall, stout, and of respectable appearance. Of manners frank, and in conversation plain and sensible.

*14th march; Kálú to Tópchí.* From Kálú passing south of the castle of Mír Zuffer, called Killa Nó (the new castle) built on an eminence, with some ruins of burned bricks on the summit of a hill to the left, we proceeded to the base of the pass or Kotul Huft Pylán. The commencement of the ascent was somewhat steep, but the road large and unencumbered with rock or stone; this surmounted, the road winds round the brows of elevations and then stretches over a gradually ascending plain until we reach the crest of the pass. Hence we had a magnificent view of mountain scenery. The hills of Bámían and vicinity were splendid from the bright red soil with which many are covered, interspersed with sections of white and green. The mountains of Turkistan, in the distance presented a beautiful and boundless maze. The valley of Bámían was displayed, and the niches in the hills which contain its idols visible. The descent of the Kotul, although of great length, was perfectly easy, and the road excellent throughout: it led us into the northern extremity of the vale of Tópchí—where we found a rivulet fringed with numerous mountain willows, a spot revered as a zearat of Azaret Alí, and above which was an ancient tower perched on a rock. A little below we encamped, and near to us were five or six castles of a red colour, which distinguishes the soil and most of the hills of the vale. In those to the west were some inhabited caves or samuches. Up the durrah or defile leading from Tópchí is a road which avoids entirely the Kotul of Huft Pylán, and leads to its base. Some of our cattle followed this road. The inhabitants of the place provided the Khán with supplies.

*15th march; Tópchí to Bámían.* Proceeding down the valley of Tópchí for above two miles entered the valley of Bámían at a spot called Ahinghur or the iron foundry. The rivu-



lets of Tópchí here also fell into the river of Bámíán; its course had been latterly fringed with zirishk or barberry bushes, mixed with a few ghuz or ley shrubs. Towards the close of the valley, on the hills to the east were some ancient ruins. At Ahinghur were two castles with kishlaks, and hills to the north had a few inaccessible caves. From Ahinghur proceeded westerly up the valley of Bámíán skirting the low hills to the north, the river flowing in a deep bed in a more or less extensive plain beneath us to the left. The hills soon began to be perforated with caves, which increased in number as we advanced. Passing the castle of Amír Mahomed Tá-jík to our right, we arrived opposite the ruinous citadel of Ghúlghúleh, where in the hills near to it on the opposite side of the valley, were great numbers of caves. A short distance brought us to Bámíán where we encamped opposite the colossal idols. The troops this day marched in line with banners displayed. The Khán preceding with his Káker horse, being followed by the feebler line of the Gúlám Khán. Amid the beating of nákáras he entered Bámíán, and received the congratulations and welcome of his ryuts. Our guns had been left in Bísút to be dragged through by the Hazáras.

We found a strange state of things at Bámíán; the winter had set in prematurely, and the sheafs of grain were lying untrodden under snow. The oldest inhabitants did not remember such an occurrence.

We halted here several days, and a vast quantity of provisions and provender was collected from the inhabitants of Bámíán and dependent districts. The Hazára troops had now become guests of the Khán, and received rations in the same manner as his own troops. On our arrival here, Mír Weiss, the agent of Mahomed Alí Beg, accompanied by Múlla Shahabudín on part of the Khán, set off for Séghan. Mír Yezdánbuksh rejoined the Afghán camp, and the Hazára auxiliary force was augmented by the arrival of four hundred horse from Deh Zunghí, commanded by two young chiefs, related to Mír Yezdánbuksh. In the course of a few days, Mír Weiss and Múlla Shahabudín arrived in camp, bringing with them Mahomed Hussan, a son of Mahomed Alí Beg, and five or six horses as peshkush. Mahomed Hussan was a very handsome youth of about sixteen years of age, and was received with much kindness by the Khán, who seated him on his knee. Mahomed Alí Beg had entirely gained over Múlla Shahabudín, by presenting him with a chupun of scarlet broad cloth, two horses, and

as was said, a few tillas (gold coin) of Bokhara. And the Múlla had concluded a treaty, by which the Séghán chief acknowledged himself a tributary to the Khán, and consented to give him his daughter in marriage. These arrangements, however consonant with the Khán's ideas and views, were by no means agreeable to the Hazáras, the destruction of Mahomed Alí Beg, having been ever held out to them as the reward for their co-operation, and which the Khán had vowed in numberless fatihas in Bísút. An advance having been determined upon on Séghan and Kahmerd, Mahomed Hussan, after receiving a magnificent Khelat, was dismissed in charge of Mír Weiss, the Khán, in order still to amuse the Hazáras, avowing he would only be satisfied with the personal attendance and submission of Mahomed Alí Beg. One of the Khán's finest horses was also dispatched as a present to the Séghan chief.

*16th march; Bámíán to Súrkhdur.* Proceeded up the valley of Bámíán under the low hills to the north, mostly perforated with caves, many of which were inhabited. Cultivation was general, and in the bed of the valley were numerous castles. After a course of about four miles the valley narrowed, and passing a defile we entered into the small valley of Súrkhdur where we encamped. The soil and many of the hills were red, whence the name of the spot, the red valley. On the hills were some ancient ruins, and a branch of the river of Bámíán flowed through our encampment. A little south of us, but not visible from the intervening hills, was the Azdha or dragon of Bámíán, a natural curiosity analogous in character to that of Bísút, but of much larger size. To it the same superstitious reverence is attached, and like it, it is believed to have been a monster destroyed by Azaret Ali.

*17th march; Súrkhdur to Nuh Rígh.* From Súrkhdur we ascended the hills to the north, and for a long distance passed over an irregular ascending surface, the road always good. Numbers of deer were seen in this march. At length, a gradual descent brought us into a small vale, where were some chummun and a rivulet, but no inhabitants, whence another hill of the same easy character as the preceding, was crossed and we entered the valley of Agrabad or perhaps Ak Rabát. Here was some cultivation, a fine rivulet and chummun, with a solitary castle. Ascending the valley, we reached the pass or Kótul Agrabad, having passed to the east of the valley some considerable ancient remains on the hills,



The pass was tolerably easy, but on the summit we encountered a sharp wind, for which it is remarkable, and the pass is emphatically designated a *bád khánu*, or place of wind. The descent was also gradual and unimpeded, and brought us into a fair valley; the rivulet flowing to the north, as that of Agrabad does to the south. At length reached an expanded tract called *Nuh Rígh*, or the nine sands where we halted. Supplies were derived from castles to our right and left, at no great distance, but not discernible—those to the right at a spot called *Ghorow*.

*18th march; Nuh Rígh to Killa Sir Sung, in the vale of Séghán.* When about to march from *Nuh Rígh*, the second son of Mahomed Alí Beg arrived in camp, and paid his respects to the Khán, who immediately dismissed him, and he returned in all speed to his father. From *Nuh Rígh*, the valley contracted and became little better than a continued defile; at one spot, we had to our left, a small grove of trees, denoting a *ziarat*, the branches decorated with a variety of rags and horns of deer, goats and other animals, a mode by which rural shrines in this part of the country are distinguished. A little beyond it, the valley expanded, and we had a ruinous modern castle on the eminences to the right, and there was also an inhabited village of caves. Here we were met by the eldest son of Mahomed Alí Beg; him also the Khán dismissed, and he returned galloping to his father. From hence, the valley was a complete defile, and so continued until it opens a little before blending with the valley of *Séghán*. At this spot Mahomed Alí Beg presented himself, proffered all devotion and submission, and was in return embraced by the Khán. Commanding the gorge of this defile is a castle called *Killa Sir Sung*, seated on an eminence—whence its name, the castle on the rock. Immediately beyond it we crossed the rivulet of *Séghan* and encamped on the rising grounds north of the valley. This castle, the strong hold of Mahomed Alí Beg, had been evacuated by his orders, and he tendered it to the Khán, as a pledge of his sincerity, who ordered *Afghán* troops to garrison it. The castle itself was a rude, shapeless building, with no pretensions to strength but what it derived from its site, although in the estimation of the *Séghanchís*, it is the key to *Turkistán*. On our gaining this ground, we had a fall of snow. About a mile west of us was the castle in which Mahomed Alí Beg himself resided; in that direction were several other castles, and the valley was pretty open.

At Séghán, large supplies were received from Mahomed Ali Beg, but the Khán was also necessitated to draw considerable supplies from Bámíán, as the consumption of the united Afghán and Hazára force, could not be met by the produce of Séghán. Mahomed Ali Beg, however he endeavoured to conceal them, entertained apprehensions for his personal safety, as was evident from his carriage and demeanour. On the evening of our arrival, the gun we had with us was discharged; he was in camp and became much terrified, and was re-assured only when informed that it was an Afghán custom to fire a salute on encampment in a new country. This chief who had rendered himself in these countries of so much notoriety, and who had become the terror of the Hazáraját, was of middle stature, stout built, and from forty-five to fifty years of age. His countenance was forbidding, and his general bad aspect was increased by an awkwardness of his eyes; in fact, he was near sighted. He dressed meanly, but his horse was magnificently accoutred, and his saddle cloth was of gold. For his services to Mahomed Morad Beg in procuring slaves, he had been styled Mín Beg'li, or the commander of a thousand men; the flattery of Múlla Shahábudín now elevated him into the Chírághudín, or the light or lamp of religion. We here learned that the superior chief of Déh Zunghí, had nearly reached Bámíán with five hundred horse, when hearing of the negociations pending between the Khán and Mahomed Ali Beg, he had returned in disgust.

The Khán at this place assembled in his tent Mahomed Ali Beg, Mír Yezdánbuksh, Mír Baz Ali, and the various Hazára chiefs, and exhorted them all to a reconciliation. Much debate ensued, and numerous accusations and retorts passed on either side, but ultimately a Korán was produced, and on it both parties swore forgetfulness for the past and good-will for the future. During this scene, the Khán was much ruffled by the pertinacity of some of the Hazára chiefs. Mahomed Ali Beg afterwards restored to liberty some ten or twelve Hazára slaves, as he said, on the Khán's account.

The Khan's naib Sadudín, who from the first had been the medium of his intercourse with Mír Yezdánbuksh, and a party to the many oaths that had been passed between him and the Khán, was now despatched with the Mír to meet Shah Pessund, a Tatar chief on the Dusht Seféd. With a small party of horse they proceeded, and were met on the Dusht by Shah Pessund, also slightly attended.



The Tatar chief accepted as a present from the Naib his chupura of blue broad cloth, and gave him in return his own lined with fur : to the Hazára Mír he presented three horses as peshkush, and he promised the next day to send his brother accompanied by agents on behalf of his allies, with horses as peshkush to the Khán.

The following day the brother of Shah Pessund, with agents of the Sirdar Syed Mahomed, Ferhád, and other Tatar chiefs arrived in camp, bringing four or five horses as peshkush. The agent of Ramtúla Beg, the Tájik chief of Kahmerd also joined with three peshkush horses, but it was known that Ramtúla had sent his eldest son to Kundúz, for instructions how to act in the present conjuncture. The brother of Shah Pessund, was the principal orator in the interview with the Khán. He said, that if it were required of them to acknowledge Afghán supremacy, they could not do so, as they acknowledged that of Mír Mahomed Morad Beg, who content with their simple acknowledgment, and their readiness to furnish Komuk, or an auxiliary force when called upon, did not exact tribute from them. That they would prefer dependency on the Afgháns, to that on the Uzbeks ; that the season for action this year was past, but that if the Khán appeared in the field in spring with a fair force, they would join him and march with him even to Kundúz. Under any circumstances, he positively affirmed, that they would not suffer the Khán to enter their lands ; that they had numerous gardens, and that if the Khan ventured to enter the Dusht Seféd, he must prepare for an engagement. This language was but ill relished by the Khán, who made use of all his eloquence, alternately menacing and soothing ; he even occasionally indulged in terms of abuse, which he uttered, however, in Pushto, to his auditors unintelligible. They firmly adhered to their sentiments, and the Khán ultimately bestowed Khelats on them and dismissed them, vehemently swearing that he would put an end to the shuffling tricks of the Tatars. The agent of Ramtúla Beg, spoke much in the same strain as the Tatar agents, and observed that his master had referred to Mahomed Morad Beg, and if he were willing to relinquish his claims, the Kahmerd chief was ready to acknowledge those of the Afgháns.

The Khán while he vowed not to be satisfied with unmeaning pretexts, was very careful not to speak in ungracious terms of Ramtúla Beg, for whom he professed to entertain a most particular esteem, and regretted that he did not come to his camp and seek his friendship. The fact was, Ramtúla Beg had considerable wealth, which

it was the Khán's object to obtain, and this could only be done by securing his person; on this account, even when in Bísút inveighing against Mahomed Ali Beg, he had always spoken flatteringly of Ramtúla Beg, under the idea that the conversation would be reported to him, and secure his confidence. This Ramtúla Beg, is generally known by the name of Ramtúla Divána, or the madman. For a number of years he has governed the small but luxuriant valley of Kahmerd, and from his youth has passed his life in the enjoyments of wine and music. A man of strong natural sense, he has always contrived to command respect among his neighbours, while his inoffensive manners have disposed the most rigid of Mahomedan bigots, to regard with forgiving eye, his festivities and illicit indulgences. Many years since he had provoked the resentment of the illustrious Killich Ali Beg of Bulkh, who entered Kahmerd with an army. Ramtúlali Beg, on this occasion, collected all his property as sháls, chupuns, silks, kímkábs, broad cloth, horse furniture, weapons, &c. and exposing them to the view of the Uzbek chief, invited him to take what he pleased. Killich Ali Beg took one shál and one piece of kímkáb, a demonstration of friendship rather than of superiority, asserting for himself that he would ever hold his person, wealth and authority inviolate, and as long as he lived, cause others to respect them. He told him also to enjoy the pleasures of wine and music as he had been wont to do. The same indulgence he experiences from Mahomed Morad Beg, who even, considering him a privileged being, himself supplies him with strong drinks, when he may be his guest at Kundúz.

One of the strange events which occurred during our stay at Séghán, was the marriage of the Khán with the daughter of Mahomed Ali Beg, which was solemnized the day after our arrival. The Khán attended only by a few of his peshkhidmuts and his musicians repaired to the Séghán chief's castle, and Múlla Shahabudin performed the nikáh or marriage ceremony. On the morning of the next day the Khán returned to camp and received a variety of congratulatory salutations, but it was plain he was in very ill humour; he had been taken in: his new bride, whom he had expected to find remarkably beautiful from the report of Mulla Shahabadín and others, and from the universally acknowledged personal charms of her mother, proved to be an ill favoured, snub nosed Hazára wench. Moreover it was known to others, though probably not to the Khán, that she was not the daughter of Mahomed Ali Beg, inasmuch as her mother



had been married to a Hazára, whom Mahomed Ali Beg slew, for the sake of obtaining his wife, whose fame for beauty was far spread. He received her pregnant into his family, and the fruit of her labour was the daughter now bestowed upon Hájí Khán.

At Séghán also arrived from Ghuzni, two of the Khán's brothers, Davud Mahomed Khán, and Khán Mahomed Khán. They brought about 100 horse, and reported in high terms of satisfaction, the attentions paid to them in Bísút, particularly their reception at the castle of Mír Yezdánbuksh at Kárzar.

Intelligence was now received of the arrival of the large guns at Bámíán. I should before have noted, that on our march from Goweh Khól to Kalú by the Kotul Síah Rígh, the two guns with the elephant were dispatched by the route of Ferai Kholm and Kárzar. The smaller gun reached us at Bámíán, but the larger had broken down on the road, and from the delays and difficulties in repairing the carriage, had only now reached Bámíán.

It was but natural that the Khán's alliance with Mahomed Ali Beg should excite suspicions among the Hazáras, and the first who manifested them was Mír Baz Ali, next to Mír Yezdánbuksh, the most considerable of them. He, alleging sickness, solicited his dismissal, which the Khán granted, but angrily, telling him not to present himself before him again with his salam, or bow of obedience, and directing him to leave his son with a body of troops in camp. On the ensuing night, Mír Baz Ali, his son and about 500 horse, silently decamped, and the morning but discovered to the Khán that the birds had flown, without shewing the course of their flight. There were still about 2000 Hazára force with us under Mír Yezdánbuksh and the two young chiefs of Déh Zunghí.

The Khán having decided to advance upon the Dusht Sefèd, Raheimdat Khán with one hundred horse, chiefly Jeisálchís, was dispatched in conjunction with Mahomed Alí Beg, to reduce the castles in Kahmerd. The Khán probably expected to gain his objects by finesse and intimidation, as he positively enjoined Raheimdat Khán to avoid battle and the loss of men.

*19th march; Killa Sir Sung to Killa Khwojeh.* On this day the Khán assembled his Káker troops in two parallel lines, and the march commenced with the beating of nakáras. The Gúlam Khánu troops marched in advance, and I this day accompanied them. We passed easterly down the valley, which a little below Killa Sir Sung, narrows for some distance, and again

expands when we found several castles and kishlaks, the largest of the former being Killa Khwojeh. We had reached the foot of the Kotul Nal-patch or the pass horse-shoe breaker, leading to the Dusht Seféd and were preparing to ascend, when people sent by the Khán called us back, and we found the halting place was Killa Khwojeh.

The Khán, before dismounting proceeded with a large party down the valley, which below the parallel of the Kotul, contracts into a defile, for the purpose of viewing the remains of an ancient fortress called Killa Káfr, the infidel's fort. They were very imposing, and from the bulk of the stones employed in their construction, excited much wonder. At the extremity of this durrah is a castle, whether ancient or modern, I know not, called Durbund, a contraction of Durrah bund, the bund or key of the valley, and east of it is another called Byánír. In this short march, our route traced the northern side of the vale of Séghan, and we passed a village of caves, with an ancient tower on the eminence in which they were excavated. This evening fired from our gun several rounds, as well to celebrate our arrival on new territory, as to let the Tatars know we had come. Killa Khwojeh with another castle was garrisoned with the Khán's troops, and the castle of a chief Fakír Beg, who had been long obnoxious to Mahomed Alí Beg, and who was related to the Dusht Seféd chiefs, was ordered to be demolished. The wood found there was used as fuel by the army. Fakír Beg was dispatched with his family to Bámían, the Khán promising to provide for him there.

The day after our arrival at Killa Khwojeh, snow fell; and the Khán invited me to take noon's repast with him in his khergha or felt covered tent. Here were present the Khán, his Naib Sádudín Múlla Jahan Mahomed, Mír Yezdánbuksh, Mír Zuffer of Kálú and myself. On my account the Khán principally discoursed of Feringhís, and he astonished his Hazára guests by his accounts of their "insaf" or equity. He related the history of Amír Khán, (the freebooter of Tonk,) and so curiously, that I shall repeat the substance of it. Amír Khán had one hundred and twenty thousand men, and was flying before twelve thousand Feringhís, when the latter sent to him, offering as much artillery as he needed, and a crore of rupees, if he would but stand and give battle. Amír Khán received artillery and a crore of rupees, gave battle and was defeated with the loss of twenty-seven thousand men. The Feringhís lost six thousand men. Amír Khán, reflecting on the diminished force of



the Feringhís, again ventured to engage, and suffered defeat with the loss of twelve thousand men; his opponents lost three thousand men. Amír Khán having still nearly eighty thousand men, judged it concerned his honor not to suffer so small a force as three thousand to escape, and surrounded it, but he found that in the night the Feringhís had eluded his vigilance, and learning that they had summoned another Kampú of twelve thousand men to their assistance, he shifted his quarters to another part of the country. Ultimately when the Feringhís concluded a treaty with him, knowing him to be an able useful man, they gave him an allowance of fifteen lacs of rupees annually, with other five lacs of rupees for his haram, placing only one injunction upon him, that he was never to turn his eyes towards the Afgháns. The Khán observed that the Sirdar Mahomed Azem Khán, then living, upon hearing the terms of the treaty, placed his turban on the ground before him and prayed to heaven, that he might one day become the gúlam (slave) of the Feringhís. The Khán in the course of this day's conversation remarked that the gross revenue of Kábul, Ghuzní, Jelalabad, Bámían, and Bísút for the year past 1831, 1832, was fifteen lacs. Taghow, Dhost and Khourum being rebellious not included. Mír Yezdánbuksh spoke very little, continually passing his beads between his fingers, uttering indistinct ejaculations, with his eyes averted upwards. As usual with him he sat bare headed. The Mobá or Cholera Morbus which desolated Kábul in 1827 being alluded to, the Mír took occasion to state his disbelief in the remedies of physicians, and observing that no one case of Mobá occurred in Bísút, asked what has disease to do with men who lived upon barley bread, and buttermilk? The Khán cited the case of a portly old physician who was with the camp that year in Zúrmut, and who one day in his tent, affected to ridicule the Mobá, saying if every one like me anointed his body with oil, he would have no reason to fear the Mobá. With the words in his mouth, said the Khán, he left my tent, and a very short time after, I heard that the fat old gentleman with his oiled body was dead!

On the following day, in the afternoon, the nakára beat to arms, the Khán having determined upon making a reconnoissance on the Dusht Seféd. Mír Yezdánbuksh accompanied him with about 50 horse only. The troops ascended the Kotul Nál-patch, rather long but not difficult, and at the summit were in view three of the Tatar castles with their gardens. The Khán halted the Gúlam Khánu

troops midway up the Kotul, saying he did not wish to fatigue them. The Tatars soon descried the troops, and their horsemen issued from the castles and took position on the plain, but again entered the castles. Persons therefrom were observed to send them back. The Khán used his spyglass and speculated on their numbers. During the few minutes he remained on the plain, he once enquired "where is Mír Yezdánbuksh?" and looking around, and observing him to be attended by Davud Mahomed Khán and his party, remarked "all is well, he is amusing himself with Davud Mahomed." The Khan and troops, rejoined the camp it being yet day light. On arrival he dispatched Syud Mahomed Khán with personal communications for Mahomed Ali Beg at Kahmerd.

*20th march. Killa Khwojeh to Killa Sir Sung.* In the morning of this day, the Khán summoned to his Khergah, his Naib Sadudin and Mír Yezdánbuksh. They having arrived, he then sent for Mír Abbas, brother to Mír Yezdánbuksh, and others of his relatives and officers, with the two chiefs of Del Zunghí, who came supposing Mír Yezdánbuksh required their attendance, as they were told. The Khán, when his brother Davud Mahomed Khán entered the Khergah, followed by a large party of armed Afgháns, angrily asked Mír Yezdanbuksh why he had thrown defeat among his troops, and occasioned a triumph to the Tatars? The Mír aware of his critical situation, said, "Khán, place me in front, and see what I will do with the Tatars." The Khán spoke abusively in Pushto, rose, and ordered the seizure of the Mír and his attendants. This was effected without resistance, as those admitted within the Khergah were few, the others of the Hazáras summoned standing without, and their detention was an easy matter. The nakára sounded immediately to arms, and Ghúlam Hakumzádeh was dispatched to plunder the Mír's tent. The Khán having effected this coup, stood without his tent in a state of manifest surprise, and anxiety. The presence of 2000 Hazára horse might also give him uneasiness, but fortune as if favoring his designs had divided this force into three bodies, one with the Mír and the Afghán camp, and the two others in villages of Samuches, north of the valley, which they had occupied on the fall of snow. The Khán had no cause for apprehension from the Hazáras; the poor fellows were paralyzed by the seizure of their chiefs, and had no other thought but to provide each for his individual safety. The portion with the camp, mounting as soon as possible, passed some down the valley of Seghán, while others ascended the hills



south of the valley, and made for Gunduk. Those in the Samuches scrambled up the hills behind their position, which were absolutely impracticable to the Afghán horses, and some made for the Dusht Seféd, while others traversed the Dusht Ghuzzuk between Seghán and Kalmerd and made for Yek Auleng. So soon as the seizure of Mír Yezdánbuksh was known, the Káker toops hastened to despoil the Hazáras, and obtained a great number of horses, arms, and accoutrements. The pursuit of the fugitives was kept up principally by the attendants upon the horses, and such was the panic among the former, that one of the latter would be seen returning with two or even three horses, and as many swords and matchlocks. It was afflicting to behold the unfortunate Hazáras made captives, and in the midst of snow and inclement weather, reduced to a state of nudity by their merciless tyrants; even the brothers and officers of Mír Yezdánbuksh were not spared, and the Mír himself was the only person the Khán judged fit by peremptory order to command to be respected as to clothing, and from his girdle, the knife was taken by those who seized him. A son of Mír Mahomed Shah, and nephew to Mír Yezdánbuksh, one of my hospitable entertainers at Kerghú, as noted in my 3d march, was among the sufferers, and was dragged past me by three or four Afgháns, who called him their prisoner, shivering, barefooted, and without any other covering than an old pair of perjammás (trowsers) which his despoilers, in their humanity, had bestowed upon him. I said "Mír what has happened to you?" He replied "Bud róz amed" or "an unlucky day has come." He was taken before the Khán, who aware that his father Mír Mahomed Sháh was inimical to his brother Mír Yezdánbuksh, ordered clothing to be given to him, and his horses and arms of some value to be returned. These orders were in part complied with, and the next day I found him only wanting a pair of shoes, with which I was able to supply him. The only precautionary measures taken by the Khán on seizing the Hazára chiefs, were the dispatch of his two brothers, Davud Mahomed Khán and Khán Mahomed Khán, to the base of the Kotul Nál Patch, rather to anticipate a movement on the part of the Tatars, than to prevent the flight of the Hazáras in that direction, and sending a few horsemen to the Killa Sir Sung, to instruct the garrison of what had happened. It now became known that Syud Mahomed Khán, Pughmání, who had been commissioned the preceding night to Mahomed Ali Beg with a verbal communication,

was sent to announce the intended seizure of the Hazára chiefs on the next morning. The Khán had also sent intimation of his designs to his agents at Bámíán, and one of them, Wullí, a chillumberdar, was employed to secure the persons of Alladat Khán Moghul, and others who were known to be of the party of Mír Yezdánbuksh. This he effected by summoning them to the castle of Agrabad, on the pretext that the Khán had sent for them, and on their arrival, he made them prisoners.

Immediately after the seizure of Mír Yezdánbuksh, I joined the Khán, standing without his Kherghah, now become a prison. Naib Sududin, his agent in all transactions with the Mír, was astounded, and said in Pushto “Khán, se kuwí?” or “Khán, what have you done?” The Khán replied in Persian “say nothing, what is done, is done.” After standing some time, and observing the departure of the Hazáras, he repaired to the tent of Mahomed Bágher Khán, Morad Khání, of the Gúlam Khánu troops. These men being Shías, and intimately connected with Mír Yezdánbuksh, by political and religious ties, could not but be much incensed at the flagrant act just committed. To them the Khán sought to justify himself, by asserting that the seizure of Mír Yezdánbuksh, was a measure pressed upon him by the Sirdar Dost Mahomed Khan, when in Tagow, that he had repeatedly written to him since he left Kábul to seize the Mír, that hitherto he had refrained from doing so, nor would he now have obeyed these instructions, had not Mír Yezdánbuksh treacherously concerted a plan with the Tatars, by which they were to engage the Khán’s troops in front, while he was to pillage the camp, and destroy those who remained in it. In confirmation of this charge, he read a letter, that he asserted had been taken from a messenger sent by the Mír to the Tatars. I was not present at the reading of this letter, which was moreover known to be a forgery and written by Gúlam Hakumzádeh at the Khán’s suggestion; but the Gúlam Khanu officers afterwards assured me, that it was far from cleverly done, for there was nothing in it to warrant suspicion even in the Khán’s mind.

After remaining with the Gúlam Khánu until after mid-day, orders to march were issued, and the troops in order of battle, retrograded to their former position near Killa Sír Sung. The Khán with his line marched first, after him the Gúlam Khánu horse, and behind them the captives, while Davud Mahomed Khán and Khán Mahomed Khán brought up the rear. The prisoners were about



twenty in number, and this day mounted on horses, their arms secured behind them, by ropes at their elbow joints, while other ropes were fixed round their necks, with the ends hanging down to be taken hold of by the persons having immediate charge of each of them. The unfortunate men were preceded by Múlla Shahbudín and the Khan's nephews. I saw Mír Yezdánbuksh when he left the Kherghah to mount his horse; he raised his dejected head, cast a momentary look around, and again dropped it. I believe there were few in camp but commiserated his case; to behold him, who in the morning was the superior lord of Bísút, who commanded a numerous force, and held arbitrary power over many thousand dependent human beings, in the space of an instant, reduced to the powerless situation of a captive in bonds, would occasion feelings of consternation, as an exemplification of the ordinary vicissitudes of life; but when the Mír's frank and generous character, the many services he had rendered the Khán, and above all, the perfidious circumstances of his seizure, were considered, I believe there was not a bosom in the Afghán camp, that glowed not with indignation, and such as dared to express their feelings, consigned to execration the contrivers and perpetrators of so infamous a deed. I came up on this march with the Gúlam Khánu troops, and Mahomed Jaffír Khán. Morad Khán significantly asked, "Dídí, or "Have you seen?" on replying affirmatively, he enjoined, "By such perjuries and atrocities the Afgháns have lost their political power and influence."

During the past night, I learned, that the Káker troops, by the Khán's orders, had been under arms, and that he himself had sat up in his tent without taking sleep, his musicians until near morning, playing and singing before him. When he dismissed these, he enquired if there were any movements among the Hazáras, and observed to one of his peshkhidmuts, that if Mír Yezdánbuksh fly, "bukht" or "fortune" is on his side, if he remain until morn, it is on mine.

It was subsequently ascertained that the Hazára chief yielding to the unanimous and urgent entreaties of his followers, to decamp, had ordered his horses to be saddled; that he had left his tent, and actually placed one of his feet in the stirrup preparing to mount, when he withdrew it, observing that he was a Kohistání or man of the hills, that he had attached himself to the Khán by oaths, by which he was resolved to stand, even were the consequences fatal to him. Having thus spoken, he returned to his tent, and the Hazáras unsaddling their horses, returned to their quarters.

I must confess, I was confounded at the Khán's procedure. I had never before witnessed the commission of so flagrant an enormity, and aware of his secret designs, could not conceive why he preferred the alliance of Mahomed Alí Beg to that of so powerful a chief as Mír Yezdánbuksh. I could not for a moment credit the treacherous intentions imputed to the latter, who, had he been faithless or insincere, could easily have destroyed the Khán and his army when on the frontiers of Búrjehgáhi. The surprise and sorrow of the Khán's Naib Sadudín, was a convincing testimony also of the injustice of the charge fixed upon the Mír. The letter produced by the Khán, was known to be forged, and on the Mír's person at the time of seizure, was found a letter addressed to his dependents at Kárzar, directing them to make all due preparations for the entertainment of the Khán on his return; and his naçir Mír Alí Khán had been deputed to Kábul to purchase the kharwars of rice for the festive occasion contemplated. It appeared to me also a heinous refinement of cruelty in keeping up good appearances with the Mír, until he had led him into the country of his avowed and unprincipled enemy, and by his seizure there, affording the Tájik chief a gratuitous triumph, more galling to the generous mind of his victim, than the loss of power and fortune. An accession of territory at the expense of the Tatar chiefs of the Dusht Séféd, was evidently an object with the Khán, and he may have expected that by the Hazára chief's influence with them, he might have been enabled to secure their persons, after which the confiscation of their estates was an easy matter. But being battled by the firmness of the Tatar chiefs, and finding that Ramtúláh Beg of Kahmerd, would not voluntarily surrender his country, and was too wary to place himself in his power, he, regardless of every tie of friendship and moral obligation, seized the Mír, expecting to procure a large sum for his ransom, which might enable him to subsist his troops during the winter at Bámían. Could I venture to fathom the original intentions of the Khán, he had contemplated to pass the winter at Kahmerd, where he would probably have subsisted his troops, and whence in concert with the U'zbek chief of Khúlm, decidedly hostile to Mahomed Morad Beg of Kunduz, he might have been enabled to have acted in a very different mode from that, to which necessity afterwards compelled him. As it was, the obstinacy of Ramtúláh Beg had foiled him; he could not subsist at Séghán; Mahomed Alí Beg had no property worth the seizure, and he had no resource



but to retrograde to Bámíán, and the question was how to subsist himself there. The revenue from the soil of Bámíán with its districts amounts to fifteen thousand kharwars of grain, whether wheat, barley, or múshúng (pea.) This had been exhausted by previous receipts and requisitions while in Bísút, and even at this place. The premature and unusually severe winter had also materially affected the year's produce, and heaps of untrodden wheat were yet lying rotting under snow. That the Khán possessed eminent ability in meeting the exigencies of his situation, may be conceived, although it was lamentable to reflect upon the unhallowed means employed.

At Killah Sir Sung, on the next day, we were joined by Mahomed Alí Beg and Kurra Kúlí Khán, on the part of Raheimdat Khán. They reported the capture of four castles of Ramtúláh Beg, who still held two, the more important, and refused to wait upon the Khán. A negotiation had been carried on with him, and it had been agreed under the plausible pretext of preventing the effusion of Musulmání blood, to refer matters to Mír Mahomed Morad Beg. Ramtúláh's castles had not been taken without bloodshed; two or three men on the part of Raheimdat Khán had been slain, and several had been wounded: to attend upon these, the Khán dispatched his surgeon to Kahmerd giving him ten rupees. On this occasion Nusrúláh Khán the chief of A'jer, was introduced to the Khán, and proffered his submission. He was courteously received, and a Khelat was bestowed on him. He was a young man of ordinary appearance and capacity, and inherited from his fathers the hill fort of A'jer, some miles to the west of Kahmerd, with two dependent castles.

The Khán paid a visit to Mír Yezdánbuksh, at this place, offering him terms, by acceding to which he should be released. These were the payment of rupees twenty thousand in money or value, the surrender of the castle of Kárzar and two or three others on the line of road from Bámíán to Kábul, his engagement not to levy duty from káfilas, and the delivery of adequate hostages for the performance of his obligations.

Mahomed Alí Beg, unequivocally pressed upon the Khán, the necessity for the Mír's execution, alleging that if released, neither one or the other would be able to move in these countries. Mahomed Alí Beg had become proportionately confident on the seizure of his adversary, and he had probably turned to good account the dispersion of the Hazára force, and recompensed himself for the

ten or twelve Hazára slaves he had formerly set at liberty. The route of many of the fugitives must have been over the Dusht Ghuz-zuk, between Kahmerd and Séghán, where he, informed of the intended act, would have been ready to intercept them. Subsequently Mír Yezdánbuksh affirmed that three hundred and ten were missing, but I know not whether this number referred to the whole force, or to that under his own orders. Many of these may have perished from cold, but the greater number were probably kidnapped.

Mír Yezdánbuksh was still lodged in the Khán's khergah, and the Hindústaní soldiers formed his guard. It was decided to retire to Bámían. The Khán had but three pairs of leg-irons with him, but his Tajik ally cheerfully furnished him with six other pairs from his own stores, and now Mír Yezdánbuksh and the principal captives had their feet bound in fetters. Melted lead was poured into the locks which secured them, to effectually prevent their being opened.

Another fall of snow occurred at Séghán, and one morning a little before the break of day, the heavens displayed a beautiful appearance from the descent of numberless of those meteors called falling stars; some of the globes were of large size and of amazing brilliancy. They pervaded the whole extent of the visible firmament, and continued to be discernible long after the light of day dawned. The phenomena, I afterwards found, were in like manner observed at Kábul, and I have since learned on the banks of the Jaylum in the Punjáb. Their appearance gave rise to much speculation in camp; every one considered them portentous of some great event, which each felt at liberty to prognosticate after his own manner.

*21st march; Killa Sir Sung to Nuh Rígh.* We now started on our return to Bámían. The Khán this morning preceded the troops, with a few followers, Múlla Shahabudin and the Khánzádehs, Múlla Jáhan Mahomed and myself. We followed the valley until we arrived at the spot called Nuh Rígh, where we had before encamped. We now found it covered with snow, but it was determined to halt for the convenience of procuring supplies from the contiguous castles. At the point where the narrow valley expands into the open space of Nuh Rígh, the Khán and Múlla Jáhan Mahomed seated themselves on a rock overhanging the line of road, and his purpose in marching before the troops was soon made evident. The méters, troopers, and indeed all who arrived, were stopped and examined as to their possession of Hazára property. The horses,



weapons, &c. were taken account of by Múlla Mahomed and Múlla Shahabúdin, with the names of the persons possessing them. The Khán did not take the articles from the men, but observed he should consult with his chiefs as to the disposal of the spoil; he was perhaps also willing by an enumeration of the trophies to estimate the extent of his dishonest and bloodless victory. I had taken position on the eminences east of the valley, which were free from snow, and as the troops successively arrived, observed with regret the unfortunate Mír Yezdánbuksh, with Mír Abbas his brother, the two Deh Zunghí chiefs and other captives, approach in charge of Dost Mahomed Khán, the Khán's brother, manacled and seated on pairs of chests carried by yabús (ponies.) It became manifest that the Mír's doom was decided upon, for after exposing him to so much indignity, release was out of the question. As the tents had not arrived and snow covered the ground, Dost Mahomed Khán brought his prisoners near the spot where I was sitting, where they continued until the ground designed for the tents was cleared, when a fire being kindled, the Mír in fetters walked thither. He sat over the fire, warming his hands, apparently unconcerned, amid snow and severe cold bare headed.

*22nd march; Nuh Rígh to Bámían.* This day, continued our march up the now more equal and open valley, and crossed the pass of Agrabad, which although covered with snow, did not impede us, and fortunately the wind was little more than perceptible. Traversed the valley of Agrabad, and passing the slight Kotul to the east, entered the inferior valley before noted as containing chummun, which I now descended, having before seen the road to the right over the elevated country. Soon gained a narrow valley which after some distance joins that stretching from Agrabad, whose rivulet we had now with us. Our road was tolerably good, and as we descended the valley a considerable rivulet fell into it from the west, and again lower down received also from the west a still more considerable stream; these united waters form one of the branches of the Bámían river and flows through Súrkhdur. Just before reaching this place we passed a small grove of trees, a Ziarat. From Súrkhdur we pushed forwards to Bámían, where we arrived before nightfall. The Khán on arrival took up quarters at a castle where on marching for Séghán, he had left the wives brought from Kábul; and myself with Sirkerder Kumber, the physician Iddytúláh and his son, pitched a tent in a hollow under its southern walls. The

Khán informed the inhabitants of Bámíán, assembled to greet his return, that if perfectly agreeable to themselves, he would be their guest for ten days, it being necessary to settle his affairs with Mír Yezdánbuksh and others.

His first step was to settle the amount of jirimah or fine on such individuals as were obnoxious to him, that is, on such as had property that he might appropriate. The greater part of these had been made prisoners at Agrabad, as before noted, through the dexterity of Wullí the chillumberdar. The amount obtained by jirimah was not less than rupees thirty thousand, although received in effects, as carpets, felts, woollens, copper utensils, lead, and cattle of various kinds. Their connection with Mír Yezdándbuksh was the crime imputed to them, and the Khán assumed great credit to himself with most of them, for having re-directed them into the path of Islam, from which they had deviated by associating themselves with shíás and infidels. Another of the Khán's immediate objects was to obtain possession of the castle of Syudabad belonging to Aladat Khán, Moghul, who had laid up in it a vast quantity of supplies. The Moghul was a prisoner and consented to pay his fine, but was unwilling to surrender his castle, on which the Khán sent for his elephant, and ordered him to be trampled under its feet. Aladat now craved for mercy, which through the mediation of the Gúlam Khán chiefs was conceded. The following morning the inhabitants of the castle evacuated their dwelling, being permitted to carry away their grain and effects, excepting forage and fuel. The Khán, with five or six attendants and myself, rode to survey the new acquisition. We crossed the river of Bámíán and skirting the southern face of the detached eminence on which stands the ruined citadel of Ghúlghúleh, ascended a level space on which is the castle of Syudabad. It was a dilapidated, but truly imposing ancient castle, constructed of burnt bricks. We entered it by a modern gateway on the south; the original entrance was an arched one to the west, of very large dimensions, which had been long since closed up. The walls were of immense solidity, while the burnt bricks employed in their structure were of surprising size. The apartments were ranged in lines with the walls, leaving a small area in the centre. Those of the ground floor were twenty-five to thirty feet in height, and they had above them others equally lofty and capacious. The whole of them had been originally covered with domes, a construction adopted in the old city of Gúl-



ghúleh, but these have nearly all yielded to the attacks of time, and at present the roofs are flat and supported on rafters. West of the castle is a large walled enclosure called the Seraí, having on the west a line of domed buildings but modern; near them are the remains of the old musjit belonging to the castle, exhibiting the same style of solid architecture. In the enclosure is a well, also a recent addition. The castle of Syudabad is called in the traditions of the country Killah Dokhtur, the daughter's castle, having been, as it is said at the period of the reduction of Ghúlghúleh, the residence of a princess, the daughter of its sovereign, who married the besieging chief, and betrayed her father by disclosing the hidden channels through which water was conveyed to the citadel. The castle, without ascribing much credit to tradition, was undoubtedly one of the most prominent structures of the old city of Ghúlghúleh, but manifesting a Mahomedan origin and probably built under the sway of the Caliphs. Ghúlghúleh, we know from authentic history was destroyed by Genghiz Khán in 1220 A. D. and afforded some time a refuge to Jeláludin, the expelled Sháh of Khwarizm. About two hundred yards from it on the north east, are other buildings referrible to the same era. It would appear to have remained in an uninhabitable state, until about thirty years since, when a governor of Bámían, Mirza Mahomed Alí, affecting a kind of semi-independence, covered in the exposed dwellings, built the serai and sunk the well. In it he endured a twelve month's siege by Killich Ali Beg of Bulk, who ultimately decamped without effecting the reduction of the fortress. Since that time or soon after, Mirza Mahomed Ali retired to Zohak, which he intended to repair and to place in a state of defence, and there being proclaimed a traitor he was slain by the inhabitants of Bámían. Since the fall of the Mirza, the castle of Syudabad had been held by Alladat Khán Moghul, and he, confiding in the strength of his walls, which cannot be destroyed by any means at command of the governors of Bámían, lived perfectly independent of them, refused to pay the usual third of the produce of his land, and even occasionally attacked his neighbours. He and his castle had now fallen beneath the ascendancy of Hájí Khán's stars, and after a survey of the building, its new possessor decided on occupying it himself, and sent orders for the expedition thither of his wives and followers. In the castle, where he had hitherto resided were left the Hazára prisoners under charge of the

Khán's brother, Dost Mahomed Khán, and the Hindústání soldiers. The Khán repaired to a modern musjit at the entrance of the castle, and with a Korán in his hands, implored the favor of heaven on his new conquest. The ejection of about eighty families in the midst of winter, and depriving them of fuel, and provender for their cattle, turning a deaf ear to the prayers of the aged women of the castle, who appeared before him each with a Koran in her hands, exhorting him to look in the face of God, and be merciful, were perhaps Musulmání actions; but it was necessary, in the midst of the perpetration of crime, to preserve religious appearances, and to shew his followers, that whatever might be done from necessity, he was still a true and devout musulmán. Within the castle were large quantities of clover hay, wheat chaff, chelmer and wood; without the former, the Khán might have been embarrassed as to the subsistence of his horses. I selected an apartment on the ground floor, which was large and convenient; a stable was adjoining, and there were two or three recesses in it full of chaff, wood, and chelmer, and I admitted no companions but the old physician Iddytúláh and his son. The whole of the Khán's horses were brought to Syudabad: the most valuable were housed within the castle, and the remainder were picketted in the adjacent serai. The Khán's brothers Davud Mahomed Khán and Khán Mahomed Khán, had taken up quarters in the caves of Bámían, the Káker troops had sheltered themselves in the several castles, and the Gúlam Khánu troops only remained encamped in the snow.

We shall now advert to the affairs of the Hazáraját. The seizure of Mír Yezdánbuksh had produced an universal sensation of indignation among the Hazáras, and Mír Baz Ali had repaired to Kárzar to concert measures with his friends there for resistance to Hájí Khán. The letters of Mír Yezdánbuksh to his adherents there were unattended to, and the replies were full of terms of defiance to the Khán. Whether the Mír was sincere in wishing his letters to be complied with, I know not; he said, he was, and at his instance seconded by the entreaties of Naib Sadudin, who to do him justice, was ever anxious to be serviceable to his unfortunate friend, Mahomed Gúl one of his confidential friends and a prisoner, was released and dispatched to Kárzar, that he might by personal explanation induce the people there to surrender the castle and the hostages required, and procure the release of Mír Yezdánbuksh. The Khán was not pleased to allow Mahomed Gúl to depart, and Mír Ma-



homed Sháh brother to Mír Yezdánbuksh, now with the Khán, protested against it. He however went, making a thousand vows of fidelity to the Khán, and imprecating the vengeance of heaven on himself, if he proved false. On arrival at Kárzar, he but confirmed the assembled Hazáras in their determination to hold it. The winter seeming to allow no military operations to be carried on against Kárzar; Mír Baz Ali returned to his home, writing a letter of ambitious tendency to the Khán. The principal men at Kárzar, were naçir Mír Ali and one Kásim, the former had been sent to Kábul to purchase rice and articles for the entertainment of the Khán on his expected return, and the latter had been left at Kárzar by the Mír, to attend to the affairs of Bísút, during his absence. They were now joined by Mahomed Gúl. A party of four individuals from Kábul, three Kohistánís and one native of Kábul, driving asses laden with fruit and articles to sell in camp, unconscious of what had happened at Sèghán, fell into the power of the Hazáras near Kárzar. The three Kohistánís making resistance were killed, and the Kábulí was brought to the castle, where his life was spared, and he was set at liberty, but in a state of nudity.

As the communication between Kábul and Bámían was now cut off, there were many reduced to much inconvenience and distress, and a good deal of discontent existed among such as did not like the Khán to entertain the idea of wintering at Bámían. The Gúlam Khánu troops were very uneasy, and for some time past had been continually soliciting rúksut or leave to depart, but the Khán had hitherto contrived to delay giving it. To their ordinary capacities, the extraordinary measures of the Khán were perfectly incomprehensible; surmises as to his ultimate intentions were also heard. The Khan's brothers did not approve of his stay at Bámían. The natives of Bámían were nearly reduced to despair by the abstraction of their means of subsistence for the supply of the troops; so awful a visitation had never before fallen on them. The mysterious and absolute Khán was not to be resisted, but they had a slender consolation in the reflection that no one had ever, with impunity, wantonly tyrannized over Bámían, under the protection of its twelve thousand wullís (saints).

Matters remained in this perplexed state until the 8th Rujub, when the Khan repaired to the castle where Mír Yezdanbuksh was confined, and after a secret conference with his brothers Davud Mahomed Khán and Khán Mahomed Khán, ordered the execution

of the Mír, as he said, from necessity. He enquired of Múlla Shahabudín, if the destruction of Mír Yezdanbuksh was justifiable by the laws of the Korán, who replied that it was absolutely indispensable, adding that it was better that death should be inflicted by the hands of his own kinsmen.

A peshkhidmut Mahomed Khán, repaired to the Mír, and told him to rise, as he was wanted without. The Mír asked if it was intended to kill him? Mahomed Khán replied that such were the orders, on which he immediately rose, and followed the messenger. He was led to the border of a canal of irrigation under the castle wall, where he sat down until the preparations were completed. He begged as a favor that his hands might be united, that he might repeat two rikáts of prayer; the favor was refused. He therefore, as a devotionary act was compelled to be satisfied with passing the beads of his tusbíh or rosary between his fingers, and making low ejaculations. The preparations being slow, a controversy having arisen among those concerned, whether a thin or thick rope was preferable, strangling having been the mode of death ordered, the Mír expressed his hope that he should not be made to suffer any lingering torment, and wished that with swords, they would strike directly at his neck. A thick rope had been decided upon. The same peshkhidmut asked the Mír, if he had any thing to say; he looked around for a moment, and observed, “no, what have I to say? They must all follow me, ráh um ín ast,” or “the road is this.” The rope being fixed, the Mír was led into the hollow south of the castle, and six kinsmen were stationed, three at each end of the rope; among these was his brother Mír Abbas, and two sons of the Vakil Syfúlah. The former being a prisoner, compulsively assisted, and the two latter were afforded an opportunity to avenge the death of their father slain by the Mír. His corpse was thrown across a yabú and instantly dispatched to Kárzar. Thus fell Mír Yezdánbuksh, a victim to Afghán perfidy and dissimulation. His firmness in meeting death was admired even by his executioner, and it was observed that in lieu of evincing any signs of anxiety or dejection, his countenance was more ruddy than usual. It was also discovered that he had been slain on an excellent day and time, as the month Rujub was the best of all months for a músúlmán to die in, and the Roz Juma the best of all days.

The slaughter of their chief, did not cause his adherents at Kárzar, immediately to surrender the castles, as perhaps the Khán had hoped, but soon afterwards letters arrived with ambiguous offers,



which Mír Zuffer of Kálú pronounced false. Kurra Kúlí Khán who had been despatched to Kundúz now returned, bringing with him an Agent of Mahomed Morad Beg, with a message to the following purport. "If the Khán be my elder in age, he is my father; if my equal, my brother, and if my younger, my son." The Khán now resolved to despatch a formal embassy to Kundúz, and Gúlam Hakum-zádeh was selected, and to him were given as presents for the Uzbek chief, most of the presents brought from Sind by Mulla Jáhán Mahomed.

The Gúlam Khánu troops now became clamorous for their rúksut or dismissal; they had no idea of finding themselves isolated among Uzbeks, if they remained, a possible circumstance; and at length, somewhat angrily, the Khán consented to their departure. They were contented to brave the rigors of a wintery passage through Bísút, and reckoned by their influence among the Hazaras to procure a passage by the castle of Kárkar. A Kafilá which had arrived from Bokhara placed themselves under their protection. The Rikas, at variance with the rest of the Gúlam Khánu troops and being also Súnís, with Syud Mahomed Khán, Pughmání, remained. The Khán on dismissal of these troops gave them a barát or order for three days supplies on Kálú. Many were desirous to accompany the Gúlam Khánu troops, but the Khán cajoled them with the promise of going himself to Kábul in a few days, when the castle of Kárzar should surrender. The Gúlam Khánu troops on reaching Kárzar were detained three days under its walls, and had to endure all the horrors of an unusually intense cold, rendered still more terrific and fatal by a powerful Shumál wind, amid snow breast high and without fuel. The Hazáras assembled, and although a few shots were fired, no one suffered from them. Mahomed Bágher Khán, Mahomed Jafír Khán, Mír Ali Khán and two or three other chiefs were only admitted within the castle, and at first were made prisoners for some hours, but finally an arrangement was concluded, by which ten tománs were given for a free passage, and hostages were delivered as pledges that no violence should be offered to the Hazára peasantry between Kárzar and Sir Chishmeh. Moreover all the horses, arms accoutrements and clothing, spoil of the Hazáras, which were easily recognised, were taken from all who had them in possession. The terms of this treaty complied with, the Gúlam Khánu troops proceeded through Bísút, having no other antagonist than the cold, itself a formidable one. Forty-five individuals of the party perished; and

of those who reached Kábul, great numbers had to deplore the loss of toes and fingers, many of their hands and feet altogether. The destruction of cattle was also immense, and the camels particularly suffered.

Raheimdat Khán, with Mahomed Ali Beg, and the young chief of Ajir, about this time arrived from Kahmerd, a reference respecting that district having been made to Mahomed Morad Beg. Mahomed Ali Beg strove to dissuade the Khán from remaining the winter at Bámíán, a purpose which he now avowed. With respect to Kárzar, he observed that the Khán did only impede measures. On the seizure of Mír Yezdánbuksh, he ought to have slain him and sent a force in chapow upon the castle. As it was, he suggested that the U'lús force of Bámíán should be called out, scaling ladders prepared, and volunteered in conjunction with Rahimdat Khán to reduce the fortress by assault: these measures were not adopted.

Another kafilá arrived from Bokhara; with it were two or three Loháni merchants—these had sufficient penetration to conjecture the Khán's designs, and recommended him, in course of conversation, not to return to Kábul, where he would become degraded, but to repair to Kundúz where his honors would be increased. Two or three days after, the Khán confined those merchants demanding from them the loan of one thousand tillahs (gold coin) of Bokhara. They refused, and fasted a day or two, vowing they would starve themselves to death; the craving of hunger becoming intolerable, they tendered five hundred tillahs, which the Khán accepted, and released them. The tillah of Bokhara is in value about seven rupees of Kábul, so that the Khán profited by the merchants three thousand five hundred rupees.

Davud Mahomed Khán the Khán's brother, had for some time been at Irak, where he had occupied the castle and confiscated the property of Syud Shah Mahomed, one of the individuals on whom a fine of rupees three thousand had been imposed. He now came to Bámíán, and with his brother Khán Mahomed Khán, signified to the Khán, that they should proceed to Kábul. He used every argument to dissuade them, but ineffectually, and they told him that they were servants of Dost Mahomed Khán and not of himself. Rúksut was therefore given to them and to the Rikas, and Syud Mahomed Khán, Pughmání, with many others to accompany them. I had long been very much distressed, and refrained from accompanying the Gúlam Khánu troops, only because they proceeded a



little against the Khán's pleasure, but now that his brothers had obtained rúksut, I asked mine, which was of course granted. The Khán promised to place me under protection of his brothers, but did not, and as they had left Bámían, I followed them, accompanied by one Burkut, a young man of the Balla Hissar Kábul, who had two horses to convey thither, and who engaged for a trifling sum, to attend me and my horse on the road—and to place my luggage on one of his horse, so that I and my animal might be unincumbered. My object was now to reach Kábul, but how or by what road no one knew; the two brothers of the Khán and Syud Mahomed Khán, Pughmání, had vowed not to return to Bámían—but it still remained to decide in what mode to reach Kábul. As Afgháns, they could not expect so easily as the Gúlam Khánu troops, to pass the castle of Hazára; however there seemed a general resolution, if compelled thereto, to force a passage by the castle, and to fight their way through Bísút. On the other hand Syud Mahomed Khán, Pughmání, who is believed to be what is called a "Suchah Syud," or, one whose pedigree is undoubted—and who has influence with some of the Sheik Ali chiefs hoped by the assistance of Syud Shah Abbas, residing at Bitchílik near Shibr, the Pir of the Sheik Alis, to procure by negociation or purchase a passage through their territories. At the time of my leaving Bámían, it was understood that Khán Mahomed Khán was at Ahíngur at the mouth of the valley of Tópchí. Davud Mahomed Khán at Irak and Syud Kahomed Khán at Bitchílik.

*23rd march; Bámían to Ahíngur.* This was merely a march down the valley of Bámían to the commencement of the valley of Tópchí, where are two castles called Ahíngur, as before noted, which we found occupied by the troops of Khán Mahomed Khán and others. As we started late from Syudabad, so it was dark before we arrived here, and as quarters were out of the question, so I was obliged to pass the night in my postín on the ground, and although the cold was severe, suffered no inconvenience.

*24th march; Ahíngur to Kálú.* About an hour after day-light, many of the troops were in motion, but the horses of Khán Mahomed Khán were not yet saddled. I however joined the promiscuous group proceeding, Burkut being to follow. We passed up the valley of Tópchí, and ascended the Kotul Huft Pylan, but in place of gaining the summit inclined to the left or east, and gained the crest of the Kotúl Shúter Girdan, the descent of which is less

considerable. Naturally steep and precipitous, it was now very troublesome from the frozen snow, although the passage had been improved by the exertions of the Hazáras of Kálú. It became absolutely necessary to dismount, and with all our precautions numbers of horses lost their footing. The descent brought us into the vale of Morí, stretching from north to south. We soon made a castle called after the vale, Morí, deserted by its inhabitants and the entrance blocked up with stones. Here was a plantation of small trees, and a water mill. On the rocks on the eastern side were considerable ancient remains, constructed of burnt bricks, and remarkable for neatness and solidity. Our course up the valley was long and difficult, and we had several times to cross and recross the half frozen rivulet. The road generally led over precipices and many of the animals slipped down them, but, thanks to heaven, my little nag was sure and firm footed and passed all the dangerous spots with impunity.

It was still day when we reached Kálú, and passing under the castles occupied by Mír Zuffer and his relations, on eminences now on our right, came opposite to a kishlak on the other side of the rivulet, which had a rural bridge thrown over it. The kishlak was occupied by Shukúr Khán, Terín, with his horse jeisalchis. I waited until near dark for the arrival of Burkut, who not appearing, I was obliged to seek for quarters for the night. Shukúr Khán hearing of me, gave me into the hands of a brother of Mír Zuffer, enjoining him if he valued the Khán's good will to take charge of me. The Mír conducted me to his castle, and directed one of his people to conduct me to the Mihmán Khánu (house of guests) adjacent to it. This I found full of men and horses, the party of Syfúdín, the Khán's Shahghássi, and brother to his naib, Sadúdín. They were not willing to receive an intruder, and expressed themselves in terms of little decency or civility. I believe however they did not recognize me, and I did not take the trouble to make myself known. I now returned to the castle gate, and had reconciled myself to pass the night under its wall—when two horsemen arrived, enquiring where Shukúr Khán had taken up quarters. Seeing me, they told me to come with them—and we descended towards the Kishlak. On reaching the intervening stream, our horses, on account of the darkness, were fearful of committing themselves to it—and I believe we must have spent above an hour in unavailing beating, kicking, and goading, before we finally succeeded in making



them cross it. Shukúr Khán regaled me with a good supper and provided barley and chaff for my horse. Throughout the night a splendid fire was kept up—maintained however at the expense of the implements of husbandry belonging to the Hazáras. We were yet sitting, when Mír Zuffer's brother arrived, and showed a letter from the Khán, commanding the return of all the troops to Bámían.

*25th march; Kálú to Tópchí.* Having no alternative but to return, Shukúr Khán's party saddled their horses, and one of the men did the same for me, when it was found that my bridle and one of the saddle girths had been purloined. Shukúr Khán exhorted his men to produce the articles, and a Syud of the party stood on the roof of a house and denounced the vengeance of the prophet on whoever had taken the property of a stranger guest, but to no purpose—and I was compelled to proceed without having in my hand a guide or check to my horse. The good little animal did not allow me to suffer from the deficiency. We returned by the road we had come, and in progress I fell in with Burkut. On arrival at Tópchí, we proceeded to the first of the castles, where every house being occupied, we were compelled to select a spot for the night under the walls. Here I found Shahghássí Omed of the Khán's establishment, who interested himself to procure me a lodging. Adjacent to the castle was a house in which Dín Mahomed a Juánshír merchant with his son had fixed quarters. The Shahghássí first civilly, and, on their demurring, insisted on their receiving me as a companion. They consented, and I in return declined to avail myself of what seemed to be considered a favour. Their servants came and entreated me to join their master, on which I went and had a comfortable position assigned me. Dín Mahomed was a tea drinker and was suffering great privation, having exhausted his stock of the delectable herb. I had it in my power to give him a small supply, which put him in very good humour, and we passed a pleasant evening enlivened by the presence of our landlady a pretty lively young Tájík wife.

*26th march; Tópchí to Prák.* Shahghássí Omed perceiving my want of a bridle, produced a Hazára one not worth a dínar, which he said a friend of his was willing to sell for a rupee. I knew that the worthless bridle was his own, but considering he deserved a rupee for his attentions the preceding evening, purchased it. Just as I was going to mount, a man of Shukúr Khán's party came up and returned my own bridle, which it was feared to retain, suppos-

ing that I was returning to Bámían and might acquaint the Khán of its loss. There was a small party of four foot jeisálchis, now mounted indeed on horses, Hazára spoil, a portion of those under command of Jummir Khân Yusefzye, and who when at Kábul, do duty at the Derwázza Shah Shéhíd of the Balla Hissar. These men claimed me as an acquaintance and attached themselves to me, as did three other men of Koh Daman, jeisalchis also but on foot. Syud Mahomed Khán Pughmání, I have before noted, had proceeded to Bitchílík, and reports reached us that his negociations with the Sheik Ali Hazáras had succeeded. We therefore determined to proceed and join him. We passed down the valley of Tópchí, and on reaching that of Bámían, turned to our right or east, and after no very great distance, passing a castle to the left, arrived under the ancient remains called the castle of Zohak, and crossing the rívulet of Kálú which at this point falls into the river of Bámían, ascended the hills opposite to Zohak, the passage over which is called the Kotul of Írák. The road was good and the ascent gradual, and the summit of the pass was a large table space, remarkable at all times for wind. We had hitherto traversed ground slightly covered with snow. The surface of the table space was however clear, the violence of the wind having dispersed whatever snow had fallen on it. On this day walking and leading my horse, the better to resist the cold, I was scarcely able to stand against the wind, which blew from the south. The north-westerners are said to be terrible in power at this spot. The table space surmounted, the descent of the Kotul commenced, which only at first a little steep, led us into a stony valley for a few hundred yards, when the open vale of Írák was entered. We halted at the first castle that occurred; there were others in front and to our right or south, one of the latter belonging to Shah Mahomed Syud, who had been condemned in fine. About six castles were only in sight, but we were told that there were others in contiguous valleys considered as belonging to Írák, which formed an aggregate of twenty inhabited castles. The plain was nearly free from snow, and the cultivated lands were considerable; a small rivulet irrigated the valley flowing from the south to the north, and on it were many water mills. Opposite to us in the rocks north of the valley, were many caves, occupied by the káfila from Bokhara, as the castles were by the soldiery. The inhabitants of Írák, beheld with consternation, the ingress of so great a multitude, and were at a loss how to furnish supplies, which of



course were imperiously demanded. In the castle in which we had sheltered ourselves, our party of nine persons, and six horses, were lodged in an apartment on the ground floor—in other apartments was a Hakumzádeh of Peshawer with a party of twenty all mounted. The Rish Seféd, or father of the family occupying the castle, through necessity, consented to provide chaff for the horses of his guests, but he was thrown into great anxiety, by the arrival of a large herd of camels, the drivers of which bevouacked behind the castle walls, and laid hands on the old mans dried clover as well as chaff. My companions installed me their Khán, the better to practise their impositions on the Hazáras, a part they judged me competent to personate, being arrayed in garments of British chintz and somewhat more respectably mounted than themselves—indeed as the Rish Seféd observed, the Khán's horse was the only one that had not been plundered from the Hazáras. I was compelled to witness, without the power of prevention, much insolence, presumption and oppression—all I could do was to conduct myself orderly and to accept nothing without giving an equivalent. I was fortunately provided with a small supply of gúr or coarse sugar in balls, the only saccharine substance to be procured at Bámían, with a few other articles prized by Hazáras, and by making small presents which were gratifying to the receivers, I soon became a favourite.

The next day, no precise intelligence having been received by Syud Mahomed Khán Pughmání, and my companions holding good quarters, they determined to halt as did the Hakumzádeh. In the course of the day, the Khán's agent at Irák, Soynder Khán, arrived and told the Rish Seféd, that he was at liberty to eject his intruding guests, who were a set of vagabonds, roving about the country, contrary to the Khán's orders, and that the Khán had positively forbidden that any one should sell or give to them a handful of chaff or barley. The Rish Seféd observed that on my account, who was a Mússúlmán among the whole, he was contented to give lodging for the night, and chaff for the horses, but prayed that he might be relieved from the presence of the camels, that were devouring, as he expressed it, his entrails. In the apartment allotted to us, was a kundúr or mud vessel of capacity, the mouth of which, as well as the sides, was plastered over; by sounding with their fingers, my companions found it to be full, and they determined to open it during the night and evacuate a portion of the contents. A large bag of

grain was also destined to similar treatment. During the day a Hindú from the kafilá had come to the castle with a trinket which he wished to sell or exchange for necessaries. One of the jeisálchis happened to be at the gateway and took the trinket from the Hindú, under pretence of effecting its disposal; he came with it and secreted himself on a sheep crib at the extremity of the apartment, and eluded all search that the Hindú and Hazáras of the castle made for him, while his comrades were highly indignant that one of their party should be suspected of dishonesty. Two of the three foot jeisálchis of Koh Dáman were Nímazzís or prayer-sayers, and one of them after repeating Nímaz Shám or evening prayer called for a mékh tavíla or iron horse pin, avowing without shame, that he was a bulít or adept at such nefarious work. He sounded the kundúr in various parts with the instrument, selecting the head as the spot to open, the operation to be postponed until midnight. Ultimately when it was supposed that the Hazáras were at repose, the unhallowed despoilers arose, lighted the lamp and first repaired to the bag which they opened by cutting the threads with which it was sewed and abstracted a quantity of grain. Being provided with large sewing needles and thread they resewed the bag. Between our apartment and that in which the Hazáras of the castle slept, there was no intervening separation, both being as it were one apartment, one portion lying round to the right, the other to the left of the common entrance from without; hence it became a necessary but delicate matter so to manage the lamp that its light should not be seen by the Hazáras, and this was dexterously managed by the assistance of a chupun or cloak. The Kundúr was then assailed, and a quantity of, I believe, grain extracted. The aperture made was next cemented over with moist clay previously prepared, and the stolen property securely deposited in the saddle bags of the parties; they extinguished the lamp and again went to rest.

*27th march; Prák to Shibr.* My companions by times saddled their horses and prepared to start, wishing to precede the discovery of the night's theft. One of the Hazára youths, however examined the bag of grain, and exclaimed that it had been opened; the good Rísh Seféd enjoined silence on him, observing what had been done could not be helped, and addressing the jeisálchis, conjured them to behave with propriety in Shibr, where they would not find the people sugs or dogs, that it behoved them not to throw obloquy on the



Padsháh whose servants they were, and he recommended them to the divine protection. He warmly pressed my hands when I mounted and invoked on my head a variety of blessings, as did the other inhabitants of the castle. We crossed the rivulet in front of the castle, and turning to the north passed through a defile into a small vale where were two or three castles, the water accompanying us; this conducted us into another more spacious and inclining to the northeast, where were four or five castles and two or three kishlaks, with several caves and the remains of ancient buildings on the rocks. There are also two or three Ziaruts and numerous small groves of trees. The valley was perfectly free from snow, as were in great measure the adjacent hills. It was evidently a favored spot, and the soil was so excellent, that I found tobacco was among its products. It was called Búbúlák. Its rivulet joined that of Irák in the valley we had quitted, and both augment the river of Bá-mían. Ascending the valley of Búbúlák, we passed a spring which on issuing from the rocks was sensibly warm. Above this point the valley contracts, and we began to have snow beneath our feet, the quantity increasing as we ascended. Arrived where a defile radiated to the east, which a guide we had with us, told us led to Shibr; but our party which was this day in company with the Hakumzádeh, resolving to proceed to Bítchílík, we kept straight up the valley we were in. Our guide here wished to leave us, but the Hakumzádeh would not suffer him, when a very little farther on, he took the start of us, we being embarrassed by snow and ice, and either hiding himself or passing over the rocks, was lost to us. As we proceeded up the valley, it became a mere defile, and we were grievously incommoded by the accumulated snow and ice. A rivulet in it now nearly icebound proved a serious obstacle to our progress. Eventually clearing it, we found ourselves at the southern extremity of the vale of Bítchílík, which was open but covered with snow. The vale extended from north to south, and passing some eight or ten castles and kishlaks, we arrived at the castle of Syud Sháh Abbas at its northern extremity, and at the base of the Kotul leading into the Sheík Ali districts. On one of the towers of the castle was a pole surmounted by a hand of metal, the emblem of the Syud's power and character. We found that Syud Mahomed Khán Pughmání was within the castle, to which none of us were admitted, and Dín Mahomed the Júánshír merchant was at the Mihmán Khánu under the walls. We learned that the Sheík

Ali Hazáras had refused to grant a passage through their territory, and menaced no longer to reverence Syud Shah Abbas as their Pír, who seemed desirous to introduce the Afgháns among them. They said if a passage were granted, that the Afgháns would the following year enter the country with guns and compel them to pay tribute. The Syud's brother had been first dispatched, and on his return, the Syud himself had repaired to the Hazáras, but it was hardly to be expected that he would be more successful in his mission. Our arrival was said to be unfortunate, and calculated to frustrate the negociation, and we were recommended to proceed to Shibr, which lay only a little to the south, a slight Kotul intervening. We therefore crossed the Kotul, which was not long, and rather a passage over an undulating high land than a pass, and came into the southern extremity of the vale of Shibr; ascended the vale passing several castles and kishlaks to the right and left, and at the head of it, the Hakumzádeh and his party were provided with quarters, and we were taken up a valley extending to the south where were several castles, and among which our party was distributed, the men on foot at one castle, and the horsemen in two castles. The people were willing to consider us as guests, and to provide ourselves with food and our horses with provender, and they made a magnificent fire, continually heaping on it fresh fuel. We were regaled with a supper of fine wheaten cakes and krút. My companions having turned their eyes around the apartment to discover if there was any thing to purloin, and, there being in it two or three Kundúrs, to prevent a repetition of the scene of the preceding night, I took an opportunity of going outside, and calling the Rísh Seféd, cautioned him to make two of his young men sleep in our apartment, which step being adopted, baffled the furtively inclined. We sat up late this evening, some young Hazáras from the other castles having come on my account; little presents won all hearts, and the donation of two or three sheets of paper to the son of the Rísh Seféd, who was a Múlla, or able to read and write, wonderfully delighted him as it did the old gentleman his father.

*28th march; Shibr to Búbúlàk.* Our landlords in the morning although they intimated the expediency of our departure, had the hospitality first to provide us with breakfast and to feed our cattle. One of the jeisálchís had proceeded to the castle below, where the Hakumzádeh had passed the night, to enquire of him how to act as we were now situated. He replied that if we thought we should



not be ejected, it would be as well to remain, otherwise there was no alternative but to shift quarters. On return of the messenger, a council of war was held by my companions, and it was decided that a removal was expedient and necessary, both as an ejection was to be apprehended, and there was a probability that the Hazáras of Sheík Ali, would be seen crowning the summit of the Kotul of Shibr, it being understood that fifteen hundred of them had assembled on the other side on hearing of the advance of the Afgháns to Shibr. The Hazáras of Shibr were more independent and fearless than those of the other districts we had visited. They said, in course of conversation that they were ryuts of the Afgháns, rather from a desire to live peaceably than from necessity. The Afgháns, they observed, might talk of their Padsháh, but they had none; Dost Mahomed Khán of Kabúl, was not a Padsháh, but a lútmar or robber. We mounted and descended the vale of Shibr which terminated in a narrow defile, which passed opened into another valley stretching from north to south, and to the left or south were some five or six castles: soon after we entered the valley which led us to Búbúlák, where we took up quarters at a kishlak, which proved to be but one house very spacious and convenient. Our presence was not altogether acceptable to the owners, two brothers, and one of them went to prefer a complaint to the Khán's agent residing at Búbúlák. This man came and after soothing the Hazáras, told my companions to get as much out of them as they could for the night, but to depart in the morning. They needed not this encouragement to assume importance, and ourselves and horses were provided with food gratuitously.

*29th march; Búbúlák to Bámían.* In the morning having first breakfasted; mounted, and passing successively the valley of Irák and its Kotul, descended into the valley of Bámían. A little beyond Zohák was a castle where my companions would fain have passed the night, but there were no others than females and children in it, the males having been sent with Raheimdat Khán and Mahomed Ali Beg to Kárzar. The women weeping and shewing much anxiety, I continued my course, and was followed by the others of the party, and urging my horse, reached Bámían, while it was yet day. Found that the Khán had removed from the castle of Syudabad to that before the colossal statues, in which he formerly resided, and where Mír Yezdánbuksh had been slain. Be-

fore reaching it, was met by my companion Sirkerder Kumber, who led me to his quarters.

We now learned that the Hazáras of Kárzar had dispatched letters to the Khan, offering to surrender the castles, if assured of indemnity for the past, by the guarantees of Raheimdat Khán and Mahomed Ali Beg. It was singular to observe these men reduced to the necessity of seeking protection from their avowed enemies, and how fortune seemed to favor the Kháns designs, by his adversaries voluntarily coming forward and relieving him from a state of embarrassment. Raheimdat Khán and Mahomed Ali Beg, had been immediately dispatched to Kárzar, and ere they reached it, it was found that Nacir Mír Ali and Kásim Khán were on the road to Bámían to pay their respects to the Khán. They arrived and were courteously received, the Khán telling Nacir Mír Ali that he had a better opinion of him for having held out the castle, than he would have, had he surrendered it on hearing of his Mír's death. Tidings of the occupation of the castles of Kárzar now reached, and the road to Kábul became open.

The Khán's two brothers Davud Mahomed Khán and Khán Mahomed Khán had before with Syud Mahomed Khán, Pughmání, taken oaths that they would not return to Bámían, and had each thrown three stones on the ground, vowing they would have no farther connection with the Khán, agreeably to an Afghán custom called "Sung talák" or "divorce by stones." Davud Mahomed Khán in observance of his oath was at Irák, and Khán Mahomed Khán, with like scruples occupied some caves below Bámían. Syud Mahomed Khan failing in his negociations with the Sheik Ali Hazáras for a passage, returned without hesitation to Bámían; as an Afghán, considering oaths trivial matters, or, as a Syud, looking upon himself privileged to disregard them. He brought also with him the sons and brothers of Syud Sháh Abbas of Bitchílík, and introduced them to the Khan's acquaintance, which subsequently became so intimate, that the Khán imposed a fine of Rupees five thousand on the Syud, who procuring a letter from the Sirdar of Kábul in his favor, the Khán first pillaged and then demolished his castle, writing to the Sirdar that his letter unfortunately had come too late. The Syud, exaggerating possibly, estimated his loss of property at Rupees twenty-thousand. The Khán visited his brother Khán Mahomed Khán in the caves, and much urged him to remain at Bámían, the latter was inflexible, and many high words passed, and it



was finally agreed that each should no longer consider the other as a brother, and written documents to that effect were interchanged. But it was all a farce, Khán Mahomed Khán's departure was concerted, and if the Khán's designs were liable to suspicion by the Sirdar of Kábul, it was necessary that the loyalty of Khán Mahomed should not be suspected. Davud Mahomed Khán had consented to remain. I now made arrangements to accompany Khán Mahomed Khán.

*30th march; Bámian to Kálu.* It being understood that Khán Mahomed Khán would pass the night at Tópchí, I was in no great hurry to start from Bámian, and remained there until mid-day. The Khán himself took horse and had proceeded to Ahínghur, for the purpose, as was supposed, of conferring with his brothers. Davud Mahomed Khán, I knew, had been summoned from Irák. I now followed him alone, and a young man of Kábul who had engaged to attend my horse on the road, being to join at Tópchí. Passed down the valley of Bámian, and at some distance beyond the castle of Amír Mahomed Tájik, where the road borders on a precipice, was assailed by the cries of two youths cutting ghuz bushes in the valley of the river beneath. They were too distant to be intelligibly heard, but I found that they directed my attention to something below the precipice. Discovering after some trouble a path down into the bed of the valley, I found lying in agonies, and with countenances pale as death, Syud Abdúláh and his son, noticed as being inmates of the Sundúk Khánu tent in the Bísút expedition. They had obtained permission from the Khán to return to Kabúl, and he had given to them, one of the running camels brought from Sind, which carried both, and mounted on this animal, they had left Bámian to join Khán Mahomed Khán. The camel at this dangerous spot had slipped or trod falsely, and precipitated himself and riders from a height of seventy or eighty feet. The animal was killed on the spot, the men were still living, nor did I know the extent of the injury they had received. Two horsemen joined us, and I wished the Syud and his son to be conveyed to the Tájik's castle behind, but this was refused, the horseman asking, when had Tajiks become Mússúlmans? As I could not carry them myself, all to be done, was to collect their effects and place them under their heads. On reaching Ahínghur, I found the Khán sitting on an eminence south of the castles, in conversation with Davud Mahomed Khán, his Naib Sadudín, Múlla Jahan Mahomed the envoy from Sind, and Jáhándat Khán a Káker, the two latter

proceeding to Kábul. I joined the group, and although the discourse was in Pushto, was able to comprehend the general drift. The Khán adverting to the probability of Dost Mahomed Khán's displeasure or suspicions, desired Jáhándat to represent to him the important services rendered, with which if satisfied, well ; if not, turning to the castles in view, he said, here I have castles, villages and gardens, and can content myself. Davud Mahomed Khán smiled, and observed, he feared the Sirdar would say that Hájí had taken to his " ákbul tugghí" or his " own peculiar mode of humbugging." The Khán on rising gave me in charge to Múlla Jáhán Mahomed and Jáhándat Khán, urging their attention to me on the road, and instructing them to tell Khán Mahomed Khán, not to suffer me to incur any expence to Kábul.

In company with my new companions, we passed Tópchí when I found our destination was Kálú. We crossed the Kotul Shuter Gir-dán, and descended into the valley of Morí, when yet a glimmering of light remained. As we ascended it, darkness set in, and although the road was intricate and dangerous, and some of the animals sometimes slipped, we reached Kálú in safety. We repaired to the castle of Mír Zuffer's brother, who took us to the Mihmán khánu, where again was Shahghássi Syfudín and his party. They were unwilling as before to receive me, but admitted my companions, who made me over to a Hazára, telling him to conduct me to Khán Mahomed Khán. I was taken to a castle a little north, and introduced to Khán Mahomed Khán sitting by a cheerful fire in a spacious room, with some one lying by his side hidden under bed clothes. He was excessively angry with Múlla Jáhán Mahomed, for having turned me adrift at so unseasonable an hour, and said that but for his female companion (the hidden thing under the bed clothes, proved to be a Hazára kuníz or slave-girl) I should have shared his apartment. As it was, I was furnished with supper and then provided with lodging in another apartment, where were four or five horses. Although so late, chaff and barley were produced for my horse, by a brother or son of Mír Zuffer. I may observe, that as we traced the valley of Morí, we met a number of men, women, and children, Hazáras of Kálú, who had been compelled to abandon their dwellings to the Afghán soldiery, and with weepings and lamentations were proceeding, I presume, to the caves at Morí.

*31st march; Kálú to Tabur.* Early in the morning our horses were saddled, and understanding the night was to be passed at Gir-



dun Díwál, I proceeded, falling in with such horsemen as first advanced, without communicating with Khán Mahomed Khán. As we traced the vale of Kálú, the snow began to lie heavy on the soil, increasing in quantity as we neared the Kotul Ajíghuk or Ajíkhuk. The ascent of the Kotul was comparatively easy, and the road, if free from snow, is probably good : the descent is much more steep, and was now very troublesome. At the base of the Kotul on this side was a castle to the left called Ajíkhuk. We now commenced the valley of Kárzar and our road was strewn with the skeletons of the animals that had perished during the march of the Gúlám Khánu troops. After some distance reached the two castles of Kárzar one seated left of the rivulet, and the other, that built by Mír Yezdánbuksh, right of it and on the line of the road. The latter was garrisoned by Afgháns, and the former by Mahomed Ali Beg and his Séghanchis. From Kárzar the valley widens a little and afterwards expands at a place called Séh Killa (the three castles) where were indeed the number indicated of inhabited castles, and two or three ruinous ones. Hence the valley again contracts until we arrive at Síáh Sung (the black rock) where Mír Yezdánbuksh slew the Vakíl Syfúláh, the murderer of his father, who himself was also slain here ; at this spot it is connected with another turning to the right which we followed. We marched until dark, and I had the mortification to learn that Khán Mahomed Khán had remained at Kárzar. I was, therefore, in a manner alone, and left to my own exertions and the favor of heaven. The horsemen in front of me, had proceeded until no vestige of a path was discernible, and as it was night they were in much perplexity. We had without knowing it arrived at the spot where the valley of Síáh Sung opens into that of the Helmund river. After much search, a path was reported leading up the eminences on our right, this was pursued and brought us on a table space, which we traversed, in hopes of finding some inhabited spot. We came upon two castles, the inmates of which manned the walls and loudly protested against our halting. The whole body of horse collected around the second castle, and as snow was falling, and our situation becoming very desperate, some of the most belligerent of the party, called upon their companions styling them the victors of Séghán and Kahmerd, and exclaimed it would be disgraceful if they could not compel the Hazáras to admit them. The gates of the castle were assailed by axes and stones but in vain, when the owner offered, if his guests quietly took up quarters under

the walls to provide them with fuel and chaff, but he peremptorily affirmed that none should be admitted within the castle; these terms were accepted. It was soon discovered that the two castles belonged to two brothers, Mahomed Shuffí Khán and Mahomed Hussan Khán, Talishes and not Hazáras, the latter was present, the former at Kábul. My condition was not much improved, having no one that I could claim as a companion, and no one willing to admit me as such. In this dilemma, I addressed myself to Mahomed Hussan Khán, who was now busy among the men in promoting their arrangements. He instantly took my hand, and put it into that of one of his servants, telling him to take me and my horse to the farther castle. Here I was comfortably lodged, had a good supper, and the sons of my landlords passed a good part of the night with me in chitchat. I found the name of the place was Tabur, and that it was part of the districts Girdun Díwál.

*32d march; Tabur to Sir Chishmeh.* In the morning retraced the road to the junction of the valley of Síah Sung with that of the Helmund river, which we crossed, the stream flowing under ice. On the eminences to our left were two or three castles and kishlaks, and in front of them were sitting numbers of Hazáras with their firelocks, not, as I imagine, for the purpose of annoying us, but of securing themselves from interruption. From the Helmund we ascended the valley leading southerly for some distance, and then another stretching easterly, which finished in an ascent rather than a Kotul, which brought us on the plain of Súrt of some extent. Here were three castles visible, much to the left of the road, the nearest one of superior construction was that of Mír Ufzil. From Súrt another ascent or slight Kotul brought us into the plain of Kírhú at the base of the Kotul Honai; the passage of this Kotul was difficult and there were few traces of a road. However we succeeded in crossing it and descended into the valley of Honai, it being still daylight. Many took up quarters at Killah Vizír, the castle of Zúlfúkar Khán, others with myself proceeded. On reaching the castle of Mustapha Khán, entrance was refused, and we went on until we reached the castles at the entrance of Sir Chishmeh, belonging to Ismail Khán Mervi. It was now night and admittance alike refused. The heroes of Kahmerd and Séghan, again had recourse to ineffectual menace and violence; the walls of the castles were manned, and some shots, probably blank ones, fired from them. The party at length contented themselves with a large stable and



musjit without the walls. I here saw no remedy but passing the night on the ground, and the best place I could find, was under the gateway of the castle. My postin was wet on the outside, as a good deal of snow had fallen during the day, but I had a large excellent nummud or felt, fastened behind my saddle, which I now trusted would avail me, but on rising from the ground where I had been sitting with my horse's bridle in my hands, found it had been cut away. While uttering fruitless denunciations against the robber, a voice from within the castle whispered to me, that if I sat a little while till the Afgháns were settled, I should be admitted. These were glad tidings, and the promise was fulfilled, the gates were opened, and myself and horse dragged in. I was led to a warm apartment, where was a sundullí, and thrusting my legs under it, was as comfortable as I could be.

*33rd march ; Sir Chishmeh to Zémúnní.* In the morning an excellent breakfast of stewed fowl was provided, it having been discovered that I was a Feringhí and not a Telinghí; as had been at first supposed ; and some of the ladies of Ismael Khán who proved to be in the castle, sent an apology for having lodged me the night with grooms. This was unnecessary, I was too grateful for the shelter afforded to quarrel with the company I found myself in, and desiring my thanks to be conveyed, mounted and left the castle. There arose a terrific south wind, which carried the drifting snow before it. I had never in my life witnessed any thing so violent, and until now had never formed a just conception of the effects of a wind tempest during winter in these regions. I bore up however against it, successively passing through the districts of Sir Chishmeh, Tirkhánu and Jellaiz, when my powers yielded, and I found myself becoming insensible. Fortunately at this critical moment, a village was a little right of the road, to which I turned my horse, who also had become faint. Crossed the stream of the valley by a bridge, and entered the village on its bank. Threw myself from the horse, and entered without ceremony the first house with open door. The master, who saw how things stood, recommended me to the musjit, engaging to take care of my horse. I replied, my good man, I am a Feringhí, and what have I to do with the musjit. On which he instantly led me into an upper apartment occupied by a brother. There was a sundullí, my boots were pulled off and my feet examined, which had suffered no injury. My new host, seeing a good Hazára burruk, bound round my waist,

offered to receive it in lieu of other remuneration, and to kill a sheep in the evening. I gave it to them on condition, that if the wind continued on the morrow, they should not turn me out of doors. My right eye had been affected by the snow, and became very painful towards night; after trying a variety of experiments, the pain yielded to the application of pressure.

On the morrow, the wind continuing with unabated violence, halted at Zémúnní agreeably to engagement. My landlords here, were men engaged in petty traffic with the districts of Seghán, Kahmerd, the Dusht Seféd, &c. They affirmed that they were at a castle on the Dusht Seféd, when Hájí Khán made his reconnoissance, and that had he advanced, the Tatars would have fled.

*34th march; Zémunní to Kábul.* The wind subsided; started for Kábul, and passing successively the village and castles of Zébadák on the right of the valley, and the Zearut Kwojeh Esau on the line of road, crossed the Kótul Hák Seféd, and entered the district of Urghundí. Hence having Killa Kazí and the valleys of Chahar Deh to the right, and those of Mobarek and Afshar to the left, passed through Deh Muzzung and gained the precincts of Kábul by the bridge Nassir Khán—and marching through Chandol, reached the Balla Hissar while it was yet day.

---



*Anniversary Meeting. May 2nd.*

*Present.* Captain D. Ross, F. R. S. President in the chair; The Hon'ble Sir J. W. Awdry,; Colonel T. Dickinson; Major O. Felix; J. Bird, Esq.; Dr. C. Morehead; W. Henderson, Esq.; John Skinner, Esq.; J. F. Heddle, Esq., Secretary.

Members of the Committee of management for the ensuing years were elected. *Resident Members.* Major Neil Campbell; James Bird, Esq.; Captain J. Holland; A. B. Orlebar, Esq.; W. C. Bruce, Esq.; Dr. J. Burnes, K. H.; C. McLeod, Esq.; Dr. R. Brown; T. W. Henderson, Esq. *Non-Resident Members.* Colonel H. Pottinger; Colonel C. Ovans; Lieutenant Colonel Sir A. Burnes; Captain R. Shortrede; Captain E. P. Del'Hoste; J. Howison, Esq.; James Erskine, Esq.; Captain P. M. Melvill; Captain E. W. Hart.

The following gentlemen were elected Members of the Society: W. Howard, Esq., proposed by Dr. J. Bird, and seconded by The Hon'ble Sir J. W. Awdry; Lieutenant Colonel G. Moore proposed by Dr. J. Bird, and seconded by Colonel Dickinson; H. G. Gordon, Esq. proposed by Dr. J. Bird, and seconded by Major Felix; Lieutenant C. Montriou proposed by the President, and seconded by Colonel Dickinson.

The following Resolutions were proposed and carried:

1st. That a class of Honorary Members be instituted, for the purpose of attaching persons of distinction to this Society, as is customary in other similar institutions.

2d. That the Committee of management and other Office-Bearers who are eligible annually, be in future chosen by the general vote of the resident and non-resident Members, to whom lists for this purpose shall be forwarded three months previous to the Anniversary Meeting, at which the voting lists shall be scrutinized, and the result announced.

3d. That application be made to Government for the library belonging to the late Euphrates expedition, said to consist of a selection of valuable works on oriental Geography.

## CORRESPONDENCE.

Read a letter from the Secretary of the Royal Geographical Society, dated 1st January 1839, intimating that Sir Robert Wilmot

Horton had informed him of the Society's endeavours to procure a library, and offering his assistance in selecting and purchasing a suitable collection of Geographical books; at the same time suggesting that £100 laid out in second hand but complete works, would procure for the Society, the most useful.

*Resolved*, that the President be requested to convey the thanks of the Society to Sir R. W. Horton, for his exertions in promoting the objects of the institution.

That the thanks of the Society be communicated to the Secretary of the Royal Geographical Society, Captain Washington, for his obliging offer of assistance, and that the sum suggested [£100] be immediately placed at his disposal for the purchase of books.

Read a letter from the Officiating Secretary to the Government of India presenting, by direction of the Right Honourable the Governor General, a copy of a Report on Piracy in the Sooloo Sea,\* by J. J. Blake, Esq. Commander, R. N. of H. M. Ship Larne.

A letter from the Secretary to Government presenting a paper entitled "Memoranda, the result of local knowledge of the Sutlege and Indus." By His Excellency General Sir Henry Fane, G. C. B., &c. &c. &c.

A letter from the Secretary to Government conveying the thanks of the Honourable the Governor in Council for the presentation of three hundred copies of Major Leech's vocabularies, which were printed at the Society's expense.

A letter from the Secretary to Government presenting a copy of a "Description of the Bay and Harbour of Kurachee with a sketch of the trade, by Lieutenant T. G. Carless, I. N."

#### PAPERS PRESENTED.

A short note on the remarkable coincidence between the language spoken by the Gypsies in England and the Hindústání; with a vocabulary containing 130 words of the Gipsy language,† &c. by R. X. Murphy, Esq.

A Journal of Travels in Afghanistan, by Nowrojee Furdoonjee, [lately attached to Sir A. Burnes mission] Communicated by Major Felix.

\* Printed in the preceding number.

† This paper was subsequently withdrawn by the author.



An account of the route between Sonmeanee and Candahar, from the mouth of one of the horse dealers of Afghanistan.\* Arranged by Captain W. C. Harris of the Bombay Engineers. Communicated by Dr. Burnes, К. Н.

A narrative of an excursion into the Hazaureh country,† by C. Masson, Esq.. Communicated through the President, by Colonel H. Pottinger; who at the same time presented copies of three Pali inscriptions taken by Mr. Masson, at Shábáz Ghari, a place thirty miles distant from Peshawer.

A paper by Dr. Bird on the importance of instituting enquiry respecting Eastern Africa, with reference to its geography, and the trade carried on between the coast and the interior.

The Secretary then submitted the following statement of the Society's account for the past year.

*Statement of the Bombay Geographical Society's account from 30th April 1838, to 30th April 1839.*

		Rs. as. ps.					Rs. as. ps.		
1839.	PAYMENTS.				1838.	RECEIPTS.			
April 30	To Establishment....	776	6	1	July 31	By ba'ance in the hands			
"	Contingent Expences	158	6	8		of the Treasurers at			
"	Printing.....	746	10			this date.....	2,450	15	0
						Amount of subscrip-			
		1,681	6	9		tions received for the			
"	Balance in favor of the					year 1838-39.....	1,499	0	0
	Society at this date	2,268	8	3					
	Rupees	3,949	15	0			Rupees	3,949	15 0

Bombay, 30th April 1839.

\* Printed in the preceding number.

† Printed in the present number.

# BOMBAY GEOGRAPHICAL SOCIETY.

---

## HONORARY PATRON,

THE RIGHT HONOURABLE GEORGE LORD AUCKLAND, GOVERNOR GENERAL,  
&c. &c. &c.

## PATRON,

THE HONOURABLE SIR JAMES RIVETT CARNAC, BART. &c. &c. &c.

## VICE-PATRONS,

THE HON'BLE SIR JOHN W. AWDRY, HIS EXCELLENCY LIEUTENANT GENERAL SIR JOHN KEANE, G. C. B., THE HON'BLE JAMES SUTHERLAND, ESQ., MAJOR GENERAL VANS KENNEDY.

## HONORARY PRESIDENT,

REAR-ADMIRAL SIR CHARLES MALCOLM, R. N.

## PRESIDENT,

CAPTAIN D. ROSS, F. R. S.

## VICE-PRESIDENTS,

COLONEL T. DICKINSON, MAJOR O. FELIX.

## COMMITTEE OF MANAGEMENT,

### *Residents.*

CAPTAIN J. HOLLAND,  
MAJOR NEIL CAMPBELL,  
JAMES BIRD, ESQ.,  
A. B. ORLEBAR, ESQ.,  
W. C. BRUCE, ESQ.,  
DR. J. BURNES, K. H.,  
C. MCLEOD, ESQ.,  
DR. R. BROWN,  
T. W. HENDERSON, ESQ.,

### *Non-Residents.*

COLONEL H. POTTINGER,  
LIEUT. COLONEL SIR A. BURNES,  
COLONEL C. OVANS,  
CAPTAIN R. SHORTREDE,  
CAPTAIN E. P. DEL'HOSTE,  
J. HOWISON, ESQ.  
CAPTAIN J. M. MELVILL,  
CAPTAIN E. W. HART.

J. F. HEDDLE, ESQ., Secretary,

MESSRS. REMINGTON AND CO., Treasurers.



## MEMBERS.

Awdry, The Hon'ble Sir J. W.,  
 \* Ashburner, George, Esq.,  
 Ayrton, F. Lieutenant,  
 Barr, D. Colonel,  
 Baxter, W. Esq.,  
 Bird, James, Esq.,  
 Bombay, The Right Rev. Lord Bishop of  
 \* Bonamy, J. Major,  
 Boyd, W. S. Esq.,  
 Brown, R. Esq., M. D.,  
 Bruce, W. C. Esq.,  
 Burnes, Lieut. Col. Sir A.,  
 Burnes, James, K. H., LL. D., F. R. S.,  
 \* Compton, The Hon'ble Sir H. A. D.  
 Campbell, Neil, Major,  
 Carless, T. G. Lieut. I. N.,  
 Christopher, W. Lieut. I. N.,  
 Clark, D. Esq.,  
 Cogan, R. Captain, I. N.  
 Collins, H. Esq.,  
 Collier, C. F. Esq.,  
 Davies, J. M. Esq.,  
 Dickinson, T. Colonel,  
 Del'Hoste, E. P. Captain,  
 \* DeVitre, J. D. Esq.,  
 \* DeVitre, M. Esq.,  
 Eastwick, E. B. Lieut.,  
 \* Edmond, W. Esq.,  
 Elliot, G. L. Esq.,  
 \* Erskine, James, Esq.,  
 Ethersey, R. Lieut. I. N.,  
 Ewart, Peter, Esq.,  
 Farish, The Hon'ble J. Esq.,  
 Felix, O. Major,  
 \* Finlay, Alexander, Esq.,  
 Forbes, J. G. Lieut.,  
 Fulljames, G. Lieut.,  
 Giberne, G. Esq.,  
 Glen, Joseph, Esq.,  
 Gordon, H. G. Esq.,  
 Griffith, J. G. Colonel,  
 \* Halkett, Lieut. General Sir Collin,  
 \* Hardy, E. Lieut. Colonel,  
 \* Harris, E. W. Captain I. N.  
 Harris, W. C. Captain,  
 Hart, E. W. Captain,  
 Heddle, J. F. Esq.,  
 \* Henderson, J. Esq.,  
 Henderson, T. W. Esq.,

Henderson, W. Esq.,  
 Holland, J. Captain,  
 \* Houghton, M. Commander I. N.,  
 Howard, W. Esq.,  
 Howison, John, Esq.,  
 Jacob, G. L. Captain,  
 Jenkins, G. Lieut. I. N.,  
 Jervis, T. B. Major,  
 \* Kemball, V. C. Esq.,  
 Kennedy, Major General  
 Kennedy, R. H., M. D.,  
 Leckie, R. L. Esq.,  
 Leech, R. Major.,  
 \* Little, James, Esq.,  
 \* Lush, C., M. D.,  
 \* Mackintosh, A. Major,  
 \* Malcolm, Rear Admiral Sir Charles  
 \* Malcolm, George, Esq.,  
 \* Maxwell, J. A., M. D.,  
 McAdam, J. Esq.,  
 McKenzie, T. Esq.,  
 McLeod, D., M. D.,  
 McLeod, C. Esq.,  
 McLeod, John, Esq.,  
 Melvill, P. M. Captain,  
 \* Mill, John, Esq.,  
 Montriau, C. W. Lieut., I. N.,  
 Moore, G. Lieut. Col.  
 Morehead, C., M. D.,  
 Morgan, E. C. Esq.,  
 \* Morris, H. W. Esq.,  
 \* Morris, J. Esq.,  
 Morris, W. R. Esq.,  
 \* Mountain, A. S. H. Major,  
 Murphy, R. X. Esq.,  
 Nash, A. Lieutenant,  
 \* Newnham, W. Esq.,  
 \* Norris, Charles, Esq.,  
 \* Noton, B. Esq.,  
 Oliver, R. Captain, R. N.,  
 Orlebar, A. B. Esq.,  
 Ormsby, H. A. Lieut., I. N.,  
 Ovans, C. Colonel,  
 Ouseley, J. R. Major,  
 Pigott, G. Rev.,  
 Postans, T. Lieut.,  
 Pottinger, H. Colonel,  
 Pringle, R. K. Esq.,  
 Robertson, G. H. Lieut.,  
 Roper, The Hon'ble Sir H.,

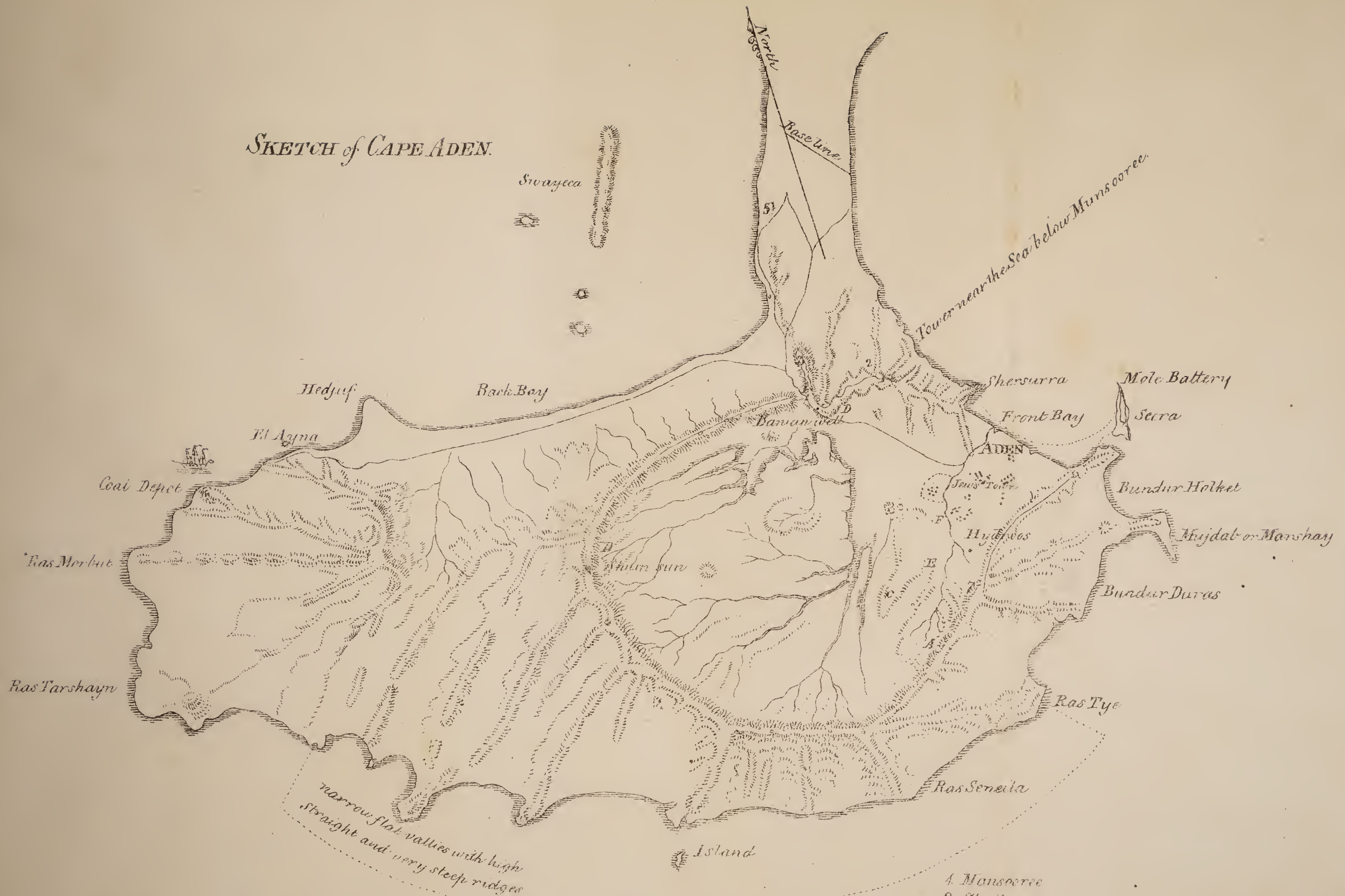
(\* Members who are absent from India, and pay no contributions.

Ross, D. Captain, F. R. S.,  
 \* Scott, John, Esq.,  
 \* Scott, P. Esq.,  
 \* Sindry, J. Esq.,  
 \* Shaw, A. N. Esq.,  
 Shaw, A. G. Lieut.,  
 Shaw, J. A. Esq.,  
 Shortrede, R. Captain,  
 Skinner, John, Esq.,  
 Smith, R. Esq.,  
 Stewart, P. Esq.,  
 Stirling, W. Major,  
 St. John, R. Captain,  
 Stuart, C. S. Captain,  
 \* Stuart, G. A., M. D.,

Sutherland, The Hon'ble J. Esq.,  
 \* Trash, T. C. Esq.,  
 \* Turner, W. Esq.,  
 Vaupell, John, Esq.,  
 \* Wallace, R. Esq.,  
 \* Walker, J. O., M. D.,  
 Wathen, W. H. Esq.,  
 \* Wedderburn, John, Esq.,  
 \* Wellsted, J. R. Lieut., I. N. F. R. S.  
 Willoughby, J. P. Esq.,  
 \* Wilson, J. H. Captain, I. N.,  
 Winchester, J. W., Esq  
 Wingate, G. Lieut.,  
 Wood, J. Lieut., I. N.,



# SKETCH of CAPE ADEN.



1. Munsooree
2. Sheik
3. Durrah el Hesh
4. Gateway of northern Pass
5. Tibel Hudced
6. Shumsun
7. Peak above Hydrees

1 Mile





# PROCEEDINGS

OF THE

## BOMBAY GEOGRAPHICAL SOCIETY.

---

JUNE — AUGUST, 1839.

---

I. — *Report on the Landed Tenures of Bombay.* By F. Warden, Esq., B. C. S.

[Communicated by Major T. B. Jervis, F. R. S.]

Captain Dickinson in his exposition of the various tenures under which the ground within the fort of Bombay is held, has refrained “from going back to a remote period,” observing that “it will perhaps be fully sufficient for the present purpose to show that the Hon’ble Company were in possession, it is difficult to say of what portion, of the fort so long back as the year 1720.”

Upon an investigation of so important a nature, affecting in its result the rights and interests of so many individuals, holding so large a portion of the landed property on the island of Bombay, we cannot, in my opinion, carry our researches to too remote a period. The validity of those rights must depend, not so much upon the terms on which it was ceded to the crown of England, and subsequently transferred to the East India Company, as upon the policy by which the administration has been governed in the assignment of lands, as an encouragement to merchants and others to establish themselves in Bombay. A comprehensive review of this nature is essential to that full consideration of the subject which its great importance demands; and to the want of such a review I attribute the doubts and uncertainties under which we at present labour, in regard to the line of conduct to be pursued towards the land holders. I will endeavour to supply the omission above noticed, and in doing so no apology will be necessary I am persuaded, for the prolixity of this report, embracing, as it does a period of upwards of one hundred and fifty years, and involving the permanent interests of the Company and of so large and so wealthy a portion of their subjects.

The earliest English records in the office, are for the years 1720, 1723-4, and 1727-8, from which period the series, with the exceptions of the years 1721-2-5 and 6, is complete. For information, however, of the state of private property prior to 1720, I have had recourse to Bruce's Annals of the East India Company from their Establishment by the Charter of Queen Elizabeth in 1600, to the union of the London and English East India Company in 1707-8, and as those Annals have been compiled from official documents, the information they afford may be considered as authentic as if drawn from any of the records now in existence in the Secretary's Office of Bombay. I have had recourse also to other works that have treated on the state of this island at the period of its cession. I, therefore, flatter myself that this report will be found to comprehend data which may be relied on to assist the Government in passing that decision upon the nature of the existing tenures, which the community is anxiously, and with no small degree of agitation, expecting.

The points upon which I propose to treat, I will for the sake of perspicuity, divide into the following heads, viz.

1st. To enquire into the state of the claims to lands by the sovereign and individuals at the period of the grant of the island to the East India Company; and to endeavour to discriminate the extent of property belonging to each up to the years 1707-8.

2d. To develope the principles on which the Government has been in the practice of leasing or granting to individuals ground, the property of the Company, within the same period; and to ascertain whether those principles have been respected or departed from by the Government at any time, with the view to discover on which tenures it was the intention of the Government to allot lands to individuals.

3d. To ascertain the light in which the grantees have been accustomed to view their allotment of lands.

4th. To review the system of taxation from the cession up to this period, tracing the several alterations or modifications which have been made, with the view of ascertaining the right possessed by the Company to increase the land tax on every description of property.

5th. To review the effect of the policy by which this island has been governed.

6th. Possessed of these data, to offer observations on Captain Dickinson's Revenue Exposition.

*Lastly.* To fix the rate at which the rent shall be fixed for the future.



*The state of landed property from the cession of the island up to 1707-8.*

This report is confined principally to a review of the landed tenures within the walls of the fort, which the survey Captain Dickinson has completed alone embraces, but it will be found to be applicable to the island generally.

By the eleventh Article of the treaty of marriage between King Charles the Second and the Infanta Catherine of Portugal, dated the 23d of June 1661, the Crown of Portugal ceded and granted to the Crown of England, the island and harbor of Bombay, in full sovereignty.

A fleet of five men-of-war, under the command of the Earl of Marlborough, with five hundred troops under Sir Abraham Shipman, appointed to be General on shore, was despatched in March 1662, with a Vice-Roy of the King of Portugal on board, authorized to deliver the ceded island and its dependencies to the King of England.

The King's fleet arrived at Bombay on the 18th of September 1662, and demanded the cession of the island and of its dependencies, conformably to the treaty between the King and the Crown of Portugal. The Portuguese Governor evaded the cession in consequence of the English Admiral interpreting the terms of the treaty to embrace Bombay and its dependencies, or the islands of Caranja and Salsette, whilst the Portuguese Viceroy construed the cession to be limited to the island of Bombay, and not to include the dependencies situated between Bombay and Bassein. After some fruitless endeavours to arrange the terms of the cession, the Earl of Marlborough returned to England, and Sir Abraham Shipman was obliged to land the troops on the island of Angedivah, twelve leagues from Goa.

Without adverting to the attempts intermediately made to obtain possession of Bombay; it is only necessary to the object of this report to state, that Sir Abraham Shipman and the greater part of the troops having died at Angedivah from want of **provisions** and accommodation, and from the unhealthiness of the **climate**, Mr. Cooke, the Secretary to Sir Abraham Shipman, to **preserve** his own life and the lives of the **remainder** of the troops, was **compelled** to accede to a treaty with the Viceroy of Goa, in November 1664, in such terms as he would grant. By this convention, Mr. Cooke renounced on the part of England, all pretensions to the dependencies, and accepted the cession of Bombay only, on the same terms which its Governor had proposed, on the arrival of the Earl of Marlbo

rough, with the additional article that, the Portuguese resident in Bombay should be exempted from the payment of customs, and have liberty of trade from Bandora and the other creeks of Salsette.

The King, on receiving intelligence of the manner in which Mr. Cooke had agreed to receive the island from the Viceroy of Goa, disavowed the convention as contrary to the terms of the treaty; and appointed Sir Gervase Lucas to be Governor of Bombay.

When Sir Gervase Lucas arrived at Bombay (5th November 1666) and took charge of the Government, he instituted an enquiry into the proceedings and conduct of Mr. Cooke, and found that, instead of carrying the revenues to His Majesty's account, he had extorted the sum of 12,000 Xeraphins from the inhabitants, and converted it to his own private use, which was proved by his receipts, with other acts of an improper nature.

The account which Sir Gervase Lucas subsequently transmitted, not only of the importance and value of the island, but of its exposed situation to the Mogul power on the continent, affords evidence of the improvident convention which Cooke had formed, by receiving the island from the Viceroy of Goa, *without the King's rights being ascertained, or a statement given of the extent of them, as transferred to the Crown of England*. In his letter to Lord Arlington, of the 21st March, 1666-67; Sir Gervase, amongst other things, stated that he was making every effort to increase the King's revenues, but, from the *indefinite conditions* on which Cooke had received it, *it was impracticable to ascertain which of the inhabitants were legally possessed of sufficient titles to their estates, no stipulation having been made, relative to the King's sovereignty of the soil, as some of the best estates in the island refused to pay rent, and produced titles, which could not be disputed, though believed to be fictitious*. That the island, when properly cultivated, and the rights ascertained would be very productive.

The Crown of England considering the island of Bombay as an unprofitable and chargeable possession, transferred it to the East India Company by letters Patent, dated the 27th March, 1668.

By this Charter, the King granted the port and island of Bombay to the London East India Company, in perpetuity, with all the rights; "profits and territories thereof in as full manner as the King himself possessed them, by virtue of the treaty with the King of Portugal, by which the island was ceded to His Majesty, to be held by the Company of the King, in free and common soccage as of the manor of East Greenwich, on payment of the annual rent of £10 in gold, on the 30th September in each year." The Company



were neither to sell, nor part with the island. They were empowered to entertain officers and men, as a garrison for the island; to appoint and dismiss Governors and officers; to make laws for the better Government thereof, and to exercise Martial Law in it. — All persons born in Bombay, were to be accounted natural subjects of England; and the Company were to enjoy all the privileges and powers granted by this charter, in any place they might purchase or acquire, in or near the said island.

This transfer was communicated to Sir Gervase Lucas, by a letter from the Court of Directors, accompanied with an authenticated copy of the King's grant, empowering him to deliver the island to Sir George Oxinden and the council of Surat. The Court at the same time sent a commission to Sir George Oxinden, to receive charge of the island, and to vest one of the council of Surat with the civil and military administration of it: an estimate of the revenues amounting to £2833 per annum, was also transmitted to Sir George Oxinden with directions to engage any of the King's troops, who might be disposed to enter into the Company's service, and to call in the guards of the factory of Bantam, and a proportion of the Company's serving at Fort Saint George to fill up the garrison at Bombay; and, as an encouragement, these soldiers were to be allowed half pay, on condition of *their becoming settlers on the island, and affording their labour for the cultivation of it*; and annually new settlers were to be sent from England.

With the object also of improving the cultivation of Bombay, (that the produce might be equal to the charges of the Government,) Sir George was instructed to invite such of the natives as might choose to resort to, and settle on, the island, to encourage them by taking the most moderate profits on trade, and to endeavour to open a commerce between Bombay, the Persian Gulph, and the Red Sea, for each of which one small vessel, laden with Company's Goods, was to be despatched, and powers given to the commanders, to offer to the natives at the ports at which they might touch, a free passage to Bombay, and full protection when they should arrive, to enable them to carry on their trade.

When Sir Gervase Lucas assumed the Government, he appointed Captain Henry Gary to be Deputy Governor, and this officer seems to have proceeded on the same plan as his predecessor, *in ascertaining the royal rights in the island*, and improving its revenue and trade. In the preceding season, Sir Gervase had dismissed Mr. Cooke, for having appropriated part of the revenues to his own use, and endeavoured to defraud the heir of Sir Abraham

Shipman; on the event, Mr. Cooke had gone to Goa, and placed himself under the protection of the Jesuits. On hearing of the death of Sir Gervase Lucas, which occurred on the 21st of May, 1667, Mr. Cooke claimed his right to succeed to the Government: this Mr. Gary and his Council rejected, which brought Mr. Cooke to Bandora, on the island of Salsette, where he endeavoured to assemble a force, assisted by the Jesuits, to re-establish himself in Bombay. Cooke was proclaimed a rebel and a traitor, and refused any countenance or protection from Sir George Oxinden.

These mixed transactions however, would be of inferior consequence, if the source of them could not be traced to an event which took place during the administration of Sir Gervase Lucas; at the time when Mr. Cooke acceded to the terms, upon which the Viceroy of Goa agreed to cede the island, either he had not examined *the rights to the lands held of the Crown of Portugal by the inhabitants*, or he had considered that the ascertaining of those rights would become a source of emolument to himself. *The Jesuits' College at Bandora claimed a considerable extent of land and of rights in the island*, which Sir Gervase refused to admit; on which they had recourse to force: this, the Governor conceived to be an act of treason against His Majesty's Government, and declared *the lands and rights to be forfeited to the King*; a decision which explains the reception and encouragement given to Mr. Cooke by the Jesuits of Bandora. Mr. Gary the Deputy Governor, therefore, proclaimed Mr. Cooke a traitor, and Sir George Oxinden refused to receive or encourage him at the factory of Surat. The whole of these parties referred the matters in dispute, by letters to the King, to the Lord Chancellor, and to the Secretary of State; and Mr. Gary determined to maintain his right to the administration of the land, till the King's pleasure should be known.

In making these communications to the King and to the Secretary of State, Mr. Gary transmitted a statement of the revenues of the island, as improved by Sir Gervase Lucas and himself; this statement is the more interesting, as it ascertains the value of the grant of Bombay to the East India Company, and is as follows:—



				Xeraphins.	
Rupees	6,438	2 13	Rent of Mazagon . . . . .	9,300	0 40
„	3,321	1 69	do. Mahim . . . . .	4,797	2 45
„	1,645	3 54	do. Parell . . . . .	2,377	1 56
„	1,203	1 20	do. Vadela . . . . .	1,738	0 40
„	547	0 40	do. Sion . . . . .	790	0 60
„	395	1 48	do. Veroly . . . . .	571	1 34
„	4,392	1 80	do. Bombaim . . . . .	6,344	2 61
„	6,611	2 16	do. Tobacco Stant or Frame . . . . .	9,555	0 0
„	1,661	2 16	Taverns . . . . .	2,400	0 0
„	12,261	2 16	The accounts of Customs . . . . .	18,000	0 0
„	12,261	2 16	do. Cocoanuts . . . . .	18,000	0 0
				<hr/>	
„	50,740	0 88	Xeraphins . . . . .	73,870	1 18
„	801	3 58	More may be advanced . . . . .	1,129	1 62
				<hr/>	
Rs.	51,542	0 46	Total Xeraphins . . *	75,000	0 0

Which at thirteen Xeraphins for 22s. 6d. sterling amount to £6,490 17s. 9d.

The Court, in this season, having made the requisite appointments for the administration of Bombay, framed the following general regulations, with the view of rendering the island an English Colony.

The fort, or castle, was to be enlarged and strengthened; *a town was to be built* on a regular plan, and to be so situated, as to be under the protection of the fort. Inhabitants, chiefly English, were to be encouraged to settle in it, and to be exempted for five years, from the payment of customs: the revenues (amounting according to Mr. Gary's estimate, to £6,490 per annum) were to be improved *without imposing any discouraging taxes*; the Protestant religion was to be favoured, but no unnecessary restraints imposed upon the inhabitants who might profess a different faith; manufacturers of all sorts of cottons and silks were to be encouraged, and looms provided for the settlers; a harbour, with docks, was to be constructed; a proportion of soldiers, with their wives and families, were annually to be sent from England; and an armed vessel, of about one hundred and eighty tons, was to be stationed at Bombay for the protection of the island and of its trade.

The orders of the Court of Directors on the subject of the claims of the Portuguese to land on the island, were to ascertain *whether the lands belonged to the Crown of Portugal or to indivi-*

\* The discrepancy between the amount and items in this statement occurs in the MS. copy presented to the Society.—S. G. S.

*duals, in 1661, the date of the cession, and that all acquisitions posterior to that date, must be held to have proceeded from an imperfect right, but, as it would be imprudent to delay strengthening the fort or building the town, the Government was authorized to purchase the lands in the immediate vicinity of the fort, provided the expense did not exceed £1500; the inhabitants were to be allowed a moderate toleration, but the claims of the Jesuits, though admissible by the Portuguese usages, were not to be held valid in an English settlement.*

Sir George Oxinden the Governor died on the 14th of July, 1669, and was succeeded by Mr. Gerald Aungier.

President Aungier, on his arrival published the Company's Regulations for the Civil and Military administration of the island, and formed two Courts of Judicature; the inferior Court consisting of a Company's Civil officer, assisted by native officers, who were to take cognizance of all disputes under the amount of two hundred Xeraphins; and the superior Court, composed of the Deputy Governor and Council, to whom appeals were competent from the inferior Court, to take cognizance of all civil and criminal cases whatever; their decisions to be final, and without appeal, except in cases of the greatest necessity:—These Courts were to meet regularly once a week. The exemption from taxes for five years, recommended by the Court, to encourage the merchants and manufactures, Governor Aungier, without receding from the principle, modified, by continuing the old customs on the produce of the island, on cocoanuts and coir used as cordage, and on wine, arrack, opium, and tobacco; but he exempted bullion, and the goods specified in the Court's order, from all Customs, and to cover the loss of revenue imposed a port duty of one per cent. The result of this survey was, that the amount of the revenues from the lands had been overrated, *by the large proportion of them claimed and retained by the Jesuits*; but the amount of the lesser inland Customs had been underrated, because when put up to sale, they had produced £200 more in this, than in the preceding year. With regard to the projected town, the expense incurred in erecting the fort had rendered it a subject for future consideration; and *as the claims for rights to lands near the town had been numerous*, he had removed the fishermen to some distance, and intended to build the houses on the ground where their huts stood; but *it would require time to adjust the foundations of the rights to lands before houses for the settlers and merchants could be erected.*



The fortifications of Bombay were at this period on a limited scale; the bastions and curtains of the fort towards the land had been raised to within nine feet of their intended height; but towards the sea, batteries only were erected, as bastions would be the work of the subsequent year. The services of a Mr. Horman Blake as an Engineer, were accepted, and he was appointed Engineer and Surveyor General in Bombay; his surveys were also directed *to ascertain the rights to property*, as well as to the works. This survey is not forthcoming.

The separate information from Bombay during the season 1673-74, consisted of what would, in modern times, be termed a statistical account of the island, specifying the division of it into the districts of Bombay and Mahim, with an account of its inhabitants, European and Native, the extent and magnitude of the fortifications, upon which one hundred pieces of cannon had already been mounted; the strength of the garrison, consisting of two companies, of two hundred men each, of which the greatest proportion were topases, and one hundred more of this force employed in the Marine; and of three companies of militia. The report proceeded to consider (in the event of peace) the practicability of rendering Bombay a seat of trade, equal to Surat, without interfering with the purchases or sales at that Presidency. It was taken as a principle, that branches of trade might be opened between Bombay and the Gulphs of Persia and Arabia, and between this island and the ports of Sevajee, and those in the Deccan; but this speculation affords only the result, that however comprehensive the views of President Aungier might be, taking the whole of the preceding details into consideration, the prospect of an enlarged commerce from Bombay was precarious, if not doubtful.

President Aungier's attention was next directed to improve the revenues of the island by the establishment of a Mint, by farming the customs, and by taking measures for the introduction of excise duties, to which the inhabitants had been accustomed, under the Portuguese Government.

As the exemption from the payments of customs for five years (or the period which had elapsed, since the island was granted by the King to the Company) expired at the close of this season, Mr. Aungier and his Council framed regulations, with the following object, viz. the carrying the amount of the revenue to the Company's account, and applying one per cent. to defray the charges of the fortifications. Under this regulation, all goods, whether imported or exported, were to be entered at the Custom house of Bombay or

Mahim, and the following rates were fixed for the principal imports and exports: all goods imported, including coir, grain, and timber, to pay two and half per cent. and one per cent. towards the fortifications, with the exception of Indian tobacco and Indian iron, which were to pay eight per cent. custom, and one per cent. towards the fortifications: all goods exported, to pay three and a half per cent. with the exception of the produce of the island, (cocoanuts, salt, fish, &c.) which was to pay eight per cent. custom, and one per cent. towards the fortifications. Gold, silver, jewels, pearls, bezoar stones, musk, amber, and coins of copper and tin, to be free of all Customs, either on import or export.

Mr. Bruce has omitted to mention a very important proceeding that occurred during Mr. Aungier's Government, the compact entered into between Mr. Aungier and the inhabitants regarding their estates. It must be evident from the preceding detail, that after the island had been surrendered to the English, many discontents and disputes must have arisen as to what property belonged of right to the Crown, and what to the people; besides which the lands and estates of several persons had been seized by the English. When these circumstances became known in England, orders were sent by His Majesty, and the Court of Directors, that restoration should be made to all who could, on examination of their titles, establish their right to what they claimed.

As in the examination which took place, considerable doubts arose affecting the validity of other tenures, the people were desirous that their titles should be distinctly fixed by a regulation, rather than weakened by the scrutiny; and were willing to make a pecuniary compromise, for the permanent security of their property.

An assembly of all the inhabitants interested in the questions was therefore summoned on the 1st of November, 1674, and the Governor with the members of Council and others, together with those of the Portuguese inhabitants, who had been chosen representatives of the people, consented to the terms specified in the agreement copied in No. 3.

It was stipulated that this agreement should be perpetual and irrevocable, and for the satisfaction of the inhabitants, Government promised to prevail on the Company to confirm it by a patent under their hands and seals.

It does not, however, appear that it was ever either ratified or annulled by the Court of Directors, but the frequent reference made to it, and the continued fulfilment of its stipulations, prove, that the agreement was always considered valid, and conferred every force that it could have received from their confirmation.



At this early period, therefore, were the inhabitants secured in their possessions, all who now hold property subject to the payment of what is called pension, possess it by a tenure of which the government cannot deprive them unless the land is required for building "cities, towns or fortifications," when reasonable satisfaction is to be made to the proprietors.

The unsettled state of the government had, for almost three years, obliged President Aungier to reside at Bombay, and to leave the management of the Company's interests at Surat to the council: on his return to Surat, in September 1675, the instructions which he framed, and left with the Deputy Governor and his council, afford a distinct view of the situation of affairs at Bombay. After the President had suppressed a mutiny that had broken out, and introduced regularity into the administration, he placed before the Court an account of the inhabitants of the island, consisting of the English garrison and settlers; the Portuguese who had remained after the cession, and a mixed assemblage of Hindoo, Mahomedan, and Parsee inhabitants: he next took a view of the great object of the Company to render Bombay an emporium of trade, and recommended, that the regulations which had been established for the garrison and for the English settlers, should be the general rule of the government; but, as it would be difficult to reduce the mixed classes of the other inhabitants under those regulations, it would be proper to form them into something like the English incorporations, and to direct them to elect five persons, who were to become their representatives, to hear and prepare their different claims for the consideration of the Governor in Council; those persons to be responsible for all tumults, or disorderly conduct, of the classes of inhabitants whom they represented: by this expedient, President Aungier trusted, that general confidence would be created in the Company's government. With the object of encouraging the trade of the island, he recommended that forbearance and moderation should be observed in levying the duties of customs, rents, licenses, &c., but calculated that the revenue would amount to 10,700 Xeraphins per annum.

This year the duties were farmed, as the most profitable expedient, and excise taxes on provisions established, on the same principle as practised by the Dutch at Batavia; by which the amount of the revenues had been increased, and this system was to be followed up, as far as the circumstances of the island would permit. Of the military arrangements in contemplation, it is only necessary to notice the project to establish a militia, for the better defence of

the island. In the course of the season, the expedient was tried, and six hundred men embodied, the charges of which were defrayed by about *one hundred of the principal land owners on the island*.

The only material occurrence in the subsequent year consisted in the appointment of a Judge for the island, the embodying of a troop of horse and the encouragement directed to be given to the diamond merchants to settle at Bombay, and protection to the weavers; and such of the soldiers whose conduct had been regular, and whose term of seven years had expired were to be promoted to small civil trusts.

Mr. Aungier died on the 30th of June 1677, when the government devolved on Mr. Henry Oxinden.

The report of Mr. Oxinden on the internal circumstances of the island, stated, that the revenues from customs amounted to 30,000 Xeraphins per annum, that though the *inhabitants* were *numerous* (consisting of Gentoos, Mahomedans, and indeed the outcasts of all sects, who had sought protection) *they were of the poorer classes, to whom every indulgence had been shewn, in the hope of inducing the more wealthy native merchants and manufacturers to place themselves under the English government*: but the prospect of the island ultimately becoming a seat of trade was remote, from the opposite coasts being exposed to the armies of Sevajee, and from the Mogul armies being employed in the Patan wars and those in the Deccan being unable to stop his progress; that the Portuguese at Tannah and Caranja, continued to obstruct the entrance of provisions, and created every obstacle to the trade of the island. The political and commercial importance of Bombay therefore, was distant, and the difficulties of bringing it beyond its present narrow influence daily increasing, for the progress of Sevajee in countries immediately connected with it, and his alliances with Visiapore and Golconda, had enabled him almost to command the Deccan towards the Carnatic, and all the countries between it and Surat.

With the view of providing a sum equal to the civil and military charges of the government, the Court required in the year 1679-80 that all houses should be valued, and a proportionate tax imposed on each, the *uncultivated land surveyed, and let out on rent*, and the *marshy ground drained, and rendered fit for agriculture*.

The King, by letters patent, dated 9th August 1683, authorized the Company to exercise Admiralty jurisdiction in the countries within their limits: the object of this grant was to enable them to seize and condemn the ships of the interlopers: for this purpose, the President was appointed Judge Advocate, pro-tempore, to take



cognizance of all naval cases; these powers were given to the President and Council of Surat, to resist encroachments on the Company's privileges, at the time when the ships and cargoes of the interlopers had been detained in England, and prosecutions instituted against the owners and commanders.

This authority to the President and Council of Surat was, however, temporary only, that they might be enabled to seize the goods of the interlopers and allow the parties to recover, by suits in chancery, in England; for by a commission from the King, dated 6th February 1683-4; and from the Court dated 7th April 1684, Dr. John St. John was appointed Judge of the Court of Admiralty to be erected in the East Indies, and to have cognizance of all Admiralty cases within the Company's limits. This Court was to be held at Bombay, as being a possession acquired by the Crown, and, by it, vested in the Company, in full property. It was to consist of the Judge, and two merchants, Company's servants: the Judge was to have a salary of £200 per annum, and allowances at the Company's table; he was to take cognizance of, and to try, examine and decide on, all cases regarding the interlopers or private merchants, who might attempt, contrary to the King's orders, and in violation of the Company's exclusive privileges, to trade, or establish factories, in the countries within their limits: all the processes were to be in English, and not in Latin, and a table of fees to be framed, to prevent arbitrary charges on the King's subjects, or the natives of India.

The capture of Bantam by the Dutch, led to the declaration of the Court, that, in future, they would consider Bombay as an independent English settlement, and the seat of the power and trade of the English nation in the East Indies, a resolution which was incompatible with the retrenchments, civil and military, ordered in the two last seasons.

The revolution at Bantam had induced His Majesty and the Court to send out a naval and military force, the object of which was to oblige the Native powers to conform to subsisting treaties, and to assist in the restoration of the King of Bantam who had been de-throned by his son, instigated by the Dutch: when this service should be effected, the soldiers embarked for that purpose, were to proceed to Bombay, and to form the third company on the military establishment of that island. Forty recruits also, were sent to complete the two established companies, and the fortifications were ordered to be strengthened; and to add to the effective force of the garrison, two companies of Rajpoots, of one hundred men each,

were to be embodied and the men selected from the countries not subject to the Mogul, to Sambajee or to the Portuguese, to be commanded by officers of their own cast, to use their own arms, and to have a weekly pay, half in rice and half in money, and when on duty, to be blended with the regular English troops.

To defray the charges of this enlarged establishment, taking the Dutch at Batavia as an example, and proceeding on the practice at St. Helena, a duty of half a dollar was ordered to be levied on all ships anchoring in the harbour, (the Company's ships not excepted) a duty on all fishing boats, of one rupee each, per annum, whether those of the island or those of the Portuguese at Tannah to counteract their exactions; *and one rupee per annum on each shop-keeper on the island*; an exception, however, was made of the ships and boats of the subjects of the Mogul and of Sambajee, to prevent disputes with these powers.

With these sources of revenue, the Deputy Governor and Council, were to endeavour to liquidate the debts incurred on the dead stock, estimated at so large a sum as £300,000, that the revenues and debts might balance each other.

The orders of the Court to the President and Council of Bombay, for the internal administration of the island, were equally precise; as the Company had been vested with authority to exercise Admiralty jurisdiction and Martial Law, the Court resolved to bring to justice any of their commanders who might be guilty of disobedience, or refuse to act against their enemies, whether European interlopers, or Dutch or Portuguese rivals; and the President was ordered to enforce strict discipline in the troops, either regular or militia, that the force on the island might be adequate to its defence against any enemy.

To defray the charges of this naval and military force, the Customs on all goods were increased to five per cent, and the President and Council were in future to observe such orders as they might receive from the Secret Committee, appointed for the purpose of rendering the orders of the Court less known to their domestic or foreign enemies: in all treaties with the country powers, it was to be a preliminary that they should deliver up all English subjects in the territories, without reserve (whether they were Company's servants or not) to the respective Presidencies or factories, which might demand them.

With the object, therefore of rendering Bombay an efficient re-gency and seat of trade, and to enable it to protect the agency left to keep up the commercial relations between Surat and Bombay,



it was ordered, that a dry dock should be built, and a duty of one dollar per ton levied on every ship that might be repaired at it, that a wharf and pier should be erected, for loading and unloading vessels, and rates established, to be paid on landing or shipping goods: that, to make the revenues balance the charges, a progressive duty should be imposed, *of from one shilling to two shillings and six pence, on every house in Bombay*: that the English inhabitants, not in the Company's service, should be liable to a duty of consulage; that a Post Office should be established, and reasonable rates for letters imposed, either in the island, or sent and received in the Company's commercial stations; that an Insurance Office should be constituted, on the same principle as that at Fort Saint George; that the fortifications should be increased and the garrison strengthened, by recalling all Europeans who might be in the service of the native powers, and offering to such men encouragement to engage in the Company's military service, because from having constitutions habituated to the climate, they would be of more use, than recruits brought from Europe, "one seasoned man being worth two fresh ones."

At the commencement of the year, the Siddee's fleet and army invaded Bombay, and got possession of Mahim, Mazagon, and Sion, and the Governor and his garrison, were besieged in the town and castle, and unable to take any measures for carrying into execution the orders of the Court for the improvement of the island, and it was not till the 6th May 1690, that orders were sent, from the Governor of Surat to the Siddee, to evacuate Bombay, or till the 22d June, that he quitted the island, and the English again took possession of Mazagon, Mahim, and Sion.

During these public transactions, it was impossible the measures recommended by the Court, for improving the revenue of the island, could be carried into effect. The natives it was found, would not undertake the coining of money, or managing of the mint, as it had been supposed they would; and during the period of actual or threatened invasion, the revenues from lands or houses could not be collected, or the projects of establishing a Post Office, or Insurance Office attempted; hence it was impossible to raise a revenue equal to the Company's estimate, which had erroneously been adopted, in imitation of the Dutch, without reflecting that what had been practicable in old establishments could not apply to Bombay, as yet only held by the Company for a short time, and, during that period, exposed to the insubordination of the garrison and inhabitants, and to opposition by the Portuguese occupying the

stations from which supplies could be brought to the island, or liable to perpetual alarms of invasion, by the contending powers on the neighbouring continent of India.

After explaining the general circumstances of Bombay, the Deputy Governor and Council reported that the *Jesuits* on the island had been *active during the invasion of the Siddee, in promoting his views, and therefore that they had seized on all the lands owned or occupied by them*, but had deferred any final decision on this subject, till the arrival of the President from Surat, who would judge of the claims of those people, and restore their lands to such of them as could exculpate themselves, or confirm the right of the Company to such portions as had been the property of the guilty. This measure, however expedient, it was feared, might induce the Portuguese to attack the island; but, it was kept in as good a state of defence as was practicable.

As the revenues were essential to the maintenance of their civil and military servants, and the preservation of the trade, the Court directed that they should be improved, by every practicable means, and explained that *the measure of confiscating the lands* of those who had deserted them during the invasion of the island, had already been *justified* by the precedent of Signior de Tavora, which had been decided by Charles II. and the Privy Council, twenty years before the case occurred; but desired that the lands might be restored to such of the claimants as might be found innocent.

This resolution appears to have originated in the conduct of the Portuguese inhabitants of Bombay, who during the Dutch war, and that with the Mogul, refused to assist in the defence of the island, and claimed exemption from military service: in this claim they were supported by the Portuguese Envoy in London, who presented a memorial in their favour to the King, founded on rights under the former Portuguese dominion at Bombay. In answer to this memorial, the Governor and Committees of the London East India Company stated, *that the inhabitants of the island of Bombay while they were subject to the King of Portugal, paid one-fourth part of the profits of their lands, as a quit-rent, which President Aungier, soon after the island came into the possession of the Company, commuted for a quit-rent of twenty thousand Xeraphins per annum, reserving to the Company, as representing the King, the right to the military services under which the lands were held of the Crown of Portugal*: that during the late war with the Mogul, not only the payment of this quit-rent had been refused, but the right to the military services denied, and, during hostilities, the Portuguese in-



habitants, had *by refusing military aids, forfeited the rights to their lands*, though it was admitted that they, by the cession of the island to England, had become subjects of the king, to whom, by their *tenures*, they were bound to afford *military* services, either personally or by substitute, more particularly in cases of invasion, and that the *lands* held by *ecclesiastics* were *equally* bound to furnish *military* service, either by the possessors, or by their substitutes. If therefore, it was considered, that the island, since being granted to the Company, had required for its defence, by fortifications and by garrisons so large a sum as £400,000, particularly during the wars between the Mogul and the Hindoos, this claim of exemption from such service was unreasonable, more particularly when the practice of the native inhabitants of Madras and of all the other English, Dutch, French, and Danish colonies in *India* could be adduced as evidence, that *such services were admitted and general*.

The Court next approved the retaining the *Gentoo soldiers* in their service, and *assigning them portions of lands for their maintenance*: they were also to be allowed half pay, but in this case, *the Company were to receive half the produce of their lands*; a regulation the more expedient, from the difficulty of finding a sufficient number of recruits in England to strengthen the garrison.

Sir John Gayer, appointed Governor of Bombay, on his arrival on the 17th May, 1694, found the Company's government and trade in a miserable condition, for the revenue had been reduced from 62,500 to 17,000 Xeraphins, and the principal source of it, or the cocoanut trees, from being totally neglected had yielded a small sum only: the orders of the Court, respecting the forfeited estates had been obeyed and the lands restored to the proprietors, who had not actually assisted the Siddee in his invasion, on condition of paying one-fourth part of the produce, for the first year as a fine. Sir John, however, determined to make Bombay the centre of the English trade in the West of India.

No further information is traceable from Bruce's Annals regarding the revenues or the nature of the landed tenures of Bombay. These details are however sufficient to lead to these important conclusions.

That the King's rights having been omitted to be defined, from the indefinite conditions on which the island was taken possession of, it was impracticable to ascertain which of the inhabitants were legally possessed of sufficient titles to their estates, no stipulation having been made relative to the King's sovereignty of the soil; that some of the best estates refused to pay rent and *produced titles which could not be disputed, though believed to be fictitious*, that the

Jesuits College at Bandora claimed a considerable extent of land and of rights in the island, that the claims of lands near the town had been numerous, but that it would require time to adjust the foundations of those rights before houses for the settlers and merchants could be erected: that the fishermen's huts were removed from the town and houses built on their site for the settlers, that discontents and disputes having arisen as to what property belonged of right to the Crown and what to the people, Governor Aungier entered into the convention of 1674, which appears to have allayed those apprehensions, by recognizing the whole of the lands in a state of cultivation to be private property, reserving however to the Company the right to the military services under which the lands were held of the Crown of Portugal.

It does not appear that from the date of Aungier's convention to the year 1707-8, the lands were allotted to the new settlers under any specific leases. Within that period of thirty-three years, the population must have increased, and Crown lands been proportionably assigned for their accommodation, but we are ignorant of their extent and the terms on which they were leased out, or whether they paid any rent; but I am inclined to think not, and that until 1718, the new tenants held their lands as feuds at the will of the lord, under an implied engagement to afford military service when required, and that, in that year a money rent was substituted, as will be hereafter more particularly noticed.

Although no satisfactory result can at this distant period be drawn from an attempt to ascertain the precise extent of the lands belonging to individuals and to the sovereignty respectively, at the date of Aungier's agreement, I have yet deemed it proper to enter upon an enquiry. The statistical survey of the island noticed in the 25th paragraph would at once have solved the difficulty; but as it is not within our reach, we must have recourse to other evidence, and though it is utterly impossible to define, we shall yet be able to form a pretty accurate conception of, the extent of the property belonging to the public at that period.

To judge from the small amount of the compromise including the quit-rent, one would conclude that a very small part of the island was in a state of cultivation at the date of Aungier's convention, even admitting that the estates were considerably undervalued, of which I entertain not a doubt. This conclusion derives support from the smallness of the population at the period of the cession, which did not exceed ten thousand souls, and is further confirmed by the small amount of the revenues derivable from tobacco and



spirituous liquors. I entertain, however, no doubt, that the whole of that population resided where they could be best protected, near the castle of Bombay, the forts of Mahim and Mazagon.

I annex to this report an extract from the travels of Doctor Fryer, begun in 1672 and finished in 1681; which affords a very minute description of the island at that period. Fryer also states that in making over the island to us, it was stipulated that the royalties should belong to the King, but every particular man's estate to the right owner; that on Cooke's landing in Bombay in 1664, "he found a pretty well seated, but ill fortified house; four brass guns, being the whole defence of the island, unless a few chambers housed in small towers convenient places to scour the Malabars who were accustomed to seize cattle and depopulate whole villages by their outrages. About the house was a delicate garden voiced to be the pleasantest in India; intended rather for wanton dalliance, love's artillery, than to make resistance against an invading foe." Such was Bombay Castle in the time of the Portuguese; "the walks which were before covered with nature's verdant awnings and lightly pressed by soft delights," were, on Fryer's arrival, open to the sun and loaded with the hardy common. "Bowers dedicated to ease, were turned into bold ramparts, &c. &c., within the fort were mounted 120 pieces of ordnance, and in other convenient stands 20 more, besides 60 field pieces ready in their carriages to attend the Militia and Bandaries, &c. &c. At a distance enough (from the fort) lies the town, in which confusedly live the English, Portuguese, Topazes, Gentoos, Moors, Cooly, Christians, most fishermen. *It is a full mile in length*, the houses are low, and thatched with oleas of the cocoa trees, all but a few the Portugals left, and *some few the Company have built*. The Custom-house, and warehouses are tiled or plastered, and instead of glass, use panes of oyster shells for their windows, there is also a reasonable *handsome bazar*, at the *end* of the *town*, looking into the field, where cows and buffaloes graze. The Portugals have a pretty house and church, with orchards of Indian fruit adjoining. The English have only a burying place called Mendam's point, from the first man's name there interred, where are some few tombs that make a pretty show at entering the haven, but neither church or hospital, both which are mightily desired. On the backside of the towns of Bombaim and Mayin, are woods of cocoes (under which inhabit the Bandaries those that prune and cultivate them) these *Hortoes*\* being the *great-*

\* Oarts.

*est* purchase and *estates in the island*. For some miles together, till the sea break in between them, over against which up the bay a mile, lies Masse Goung, a *great fishing town*, peculiarly notable for a fish called bumbolo, the sustenance of the poorer sort who live on them and batty, &c. The ground between this and the great breach is *well ploughed* and bears good batty. Here the Portugals have another church and religious house belonging to the Franciscans. Beyond it is Parell, where they have another church\* and demesnes belonging to the Jesuits, to which appertains Siam (Sion) manured by columbeens, husbandmen, where live the Frasses or porters also, &c. &c., under these esplands, the washes of the sea produce a lunary tribute of salt, left in pans or pits made on purpose at spring tides for the overflowing; and when they are full are incrustated by the heat of the sun. In the middle between Parell, Mayin, Siam, and Bombaim is an hollow, wherein is received a breach running at three several places, which drowns 40,000 *acres of good land*, yielding nothing else but samphire, athwart which from Parell to Mayin are the ruins of a stone causeway made by pennances. At Mayin the Portugals have another complete church and house; the English a pretty custom-house and guard house; the Moors also a tomb in great veneration for a peer or prophet, &c. &c. At Salvesong the Franciscans enjoy another church and convent; *this side is all covered with trees of cocoes, jaukes, and mangoes*; in the middle lies Verulee (Worlee) where the English have a watch. On the other side of the great inlet to the sea is a great point abutting against Old Woman's Island and is called Malabar hill, a rocky woody mountain, yet sends forth long grass. A top of all is a Parsy tomb lately raised, on its declivity towards the sea, the remains of a stupendous pagod, near a tank of fresh water, which the Malabars visited it mostly for: thus we have compleated our rounds, being in circumference twenty miles, the length eight, taking Old Woman's Island, which is a little low barren island of no other profit, but to keep the Company's antelopes, and other beasts of delight."

Fryer makes the population equal to 60,000 souls, "more by 50,000 than the Portugals ever had; a mixture of most of the neighbouring countries, most of them fugitives and vagabonds."

The correctness of the picture thus drawn of Bombay in the year 1671, must strike every one who examines it at this period. We find the inhabitants resorting to those fortified places where

\* The present Parell House.



they could be best protected, and at the same time carry on their trades as fishermen, merchants, &c., near the castle, at Mazagon, and Mahim.

In respect to the extent of private property at that period, it appears more than probable from the description "that, at a distance enough from the fort lies a town *full a mile in length*; there is a reasonable handsome bazar at the end of the town, at the backside of which are woods of cocoes being the greatest estates on the island," the whole space within the walls of the fort was such, with the exception of the custom house, warehouses, and the few houses built by the Company. The space at the end of the town looking into the field where cows and buffaloes graze, I also consider as private property, the Foras ground probably dependent on the cultivated portion, inclusive of course of the house and church, and orchards belonging to the Portugals. "The woods situated in the rear of the towns of Bombay and Mahim *for some miles together*," must have been private property; as also the ground between Mazagon and the great breach, represented as being "well ploughed and bearing good batty." Parell and its demesnes belonged to the Jesuits, including Sion to which it appertained. The side where Salvesong is situated, "all covered with trees of cocoa, jaukes, and mangoes" must also have been private property, inclusive of "the lands held by ecclesiastics." Fryer's Historical Account of Bombay certainly represents a greater portion of the island to have been in a state of cultivation than one would suppose from the amount of the quit-rent stipulated for by Aungier's agreements.

In regard to the Crown lands we are left entirely in the dark, with the exception of the 40,000 acres of good land covered by the sea, Malabar hill, and Old Woman's Island; but even supposing that more than a moiety of the island was in a barren state, and consequently public property at the period of the cession, a considerable portion must have been alienated under the operation of the orders of the Hon'ble Court to invite strangers to settle on the island; to let the uncultivated land out on rent; to assign portions of land to Gentoo soldiers for their maintenance, the Company receiving half the produce. The lands, however, belonging to the Jesuits to "a considerable extent," situated at Parell and its vicinity including Sion, became the Company's by forfeit, with the estates belonging to those who aided the Siddee in the invasion of the island, but some of the lands were restored to such of the claimants as were proved to be innocent.

Rama Camatee's property was also forfeited to the Company at

the commencement of the last century, and the result of the proclamation issued on the 5th July 1720, in consequence of the Portuguese obstructing the communication between Mahim and Bandora, and stopping our pattamars, requiring all persons who lived in other parts, and had estates in the island to repair hither with their arms in the term of twenty-one days, on pain of having their estates confiscated, must have thrown some property into the possession of the Company; for on the expiration of the limited time, none of the absentees appearing, the Verindores were on the 30th of July, ordered to enter upon and receive the produce of their estates; and those who had demands on such estates were referred to the Chief Justice of the Court of Judicature. But we have no particular account of these forfeitures, nor whether any of them were within the walls of the fort, except\* Rama Camatee's which would appear to have been situated within these limits.

Though I am of opinion that, on the conclusion of Aungier's agreement by much the greater part of the present limits of the fort was private property, I am at the same time inclined to think that, in the progress of constructing the fortifications, that property became the Company's by purchases and exchanges; but not at the early period conjectured by Captain Dickinson. The orders of the Court in 1669-70 to purchase the lands in the immediate vicinity of the fort, provided the expence did not exceed £1500, for which no small extent of ground could have been purchased in those days; the further instructions of the Court in 1709-10 to cut down the *cocoanuts* and *toddy trees* for the space of a mile from the fort; and the exchanges which Government subsequently effected up to 1745, in which year alone the value of the property acquired by the Company within the walls and on the esplanade amounted to Rs. 20,169 are strongly corroborative of that conclusion.

This attempt to define what was private and public property preponderates I think in favour of the former, as far as respects the limits under consideration. The inhabitants and merchants would not have voluntarily agreed, as they did in the year 1716, to pay an additional duty of two per cent. towards fortifying the town of Bombay; nor would the landholders have agreed to pay a tax sufficient to complete one bastion, to be raised in a term of years, if their property had not been at that period situated within the space intended to be thus secured.

\* This property was sold on the 25th of August 1786, to Hurjeram Surput for Rs. 22600.



Admitting however, for the sake of argument, that the whole of the lands of Bombay appertained of right to the Crown, either at the date of Aungier's convention, in 1720, or even at any later period, still I am of opinion that the mode in which the Government has been in the practice of permitting individuals to occupy ground, or in other words that the custom of the manor, has, upon every principle of equity, converted the public into private property, base into copy hold tenures, and that the Company have forfeited whatever right they might have possessed to resume lands, or to alter the tenure which custom has established.

This leads me to the second head of enquiry. To develop the principles on which the Government has been in the practice of leasing to individuals ground the property of the Company; and to ascertain whether those principles have been respected or departed from by the Government at any time, with the view to discover on what tenures it was the intention of the Government to allot lands to individuals.

It has already been shewn that the island is held by the Company of the king in free and common soccage as of the manor of East Greenwich, on the payment of an annual rent of £10 in gold on the 30th of September in each year. I am inclined to think that the intention of the Government has been to grant lands to individuals upon the same tenures.

Though Aungier's agreement fixed the amount of the quit-rent payable to the sovereign, still the right to the personal services of the tenant was not commuted by that convention, but expressly recognized and reserved. Those services must, however, have been subsequently redeemed, for it appears by a letter from the Court of Directors of the 5th of April 1715, that "the Verindores entered into an agreement to excuse themselves from finding trained bands or militia in consideration of fifteen thousand Xeraphins a year, and though the Court called on the Government to report if that was a sufficient equivalent, and if it altered the ancient constitution of the island in such a manner as to prejudice the Company's interest, and whether under that agreement they thought themselves absolutely discharged from assisting in case of an invasion by an enemy." I have failed to trace any elucidation of that important question, or that any payments were ever made under that agreement. I should conclude not, as some traces of the payment would have existed at this period.

The ancient constitution of the island was feudal; and the lord could claim the military services of the tenants, until the year 1718,

when the rent services may be considered to have been substituted by a tax having been imposed “on *all the inhabitants residing within the town walls* in order to reimburse the right Hon’ble Company some part of the great expence and charge they had been at in fortifying and securing the said town.”

This tax was no doubt imposed in pursuance of the orders conveyed in the 64th paragraph of the Court’s despatch of the 21st of February 1717, when they “reminded the Government of its promise to improve the ground rent within the city wall by letting leases *renewable* or *by fines* or *quit-rent* or *whatever way* Government should judge most for the Company’s interest; the consideration of their prodigious charge and the peoples protection and liberty are very cogent arguments, if rightly managed, to convince every one why *that ground* ought to be valued higher than it otherwise would.”

I consider the imposition of the tax in 1718, to have changed the ancient constitution of the island, and that the military services of the tenants were commuted by a quit-rent.

In 1731 an appearance of regularity and vigilance in the lords of the manor, for the first time, manifests itself. On the 3d of December of that year a “mensuration of the ground within the town walls occupied by the English as well as black inhabitants made by a Committee of the Board, with the assistance of Captain William Saunderson clerk of the works, and Ramjee and Rowjee Purvoes, by order of council was laid upon the table, with a calculate of *quit-rent* and *ground rent which* was, and *has been hitherto paid* in a *manner entirely unascertained*, whereby some people have been prejudiced and others favoured. To prevent which abuse in future, it was resolved that all persons that have a mind to build apply to the land paymaster and signify to him in what part of the town, and what sort of a house they design to build; and on the paymaster’s being satisfied that the spot of ground they have pitched upon, is a proper situation for such a house, he is to grant them his licence for building, receiving as fees for the same, two rupees and no more; provided the said house is built with stone and mortar and covered with tiles; and for such houses as are covered with cadjans one rupee, and upon any of the inhabitants applying to the Secretary for a lease or certificate to ascertain their title to the house to be built by licence of the paymaster, he is to grant them such a lease or certificate for the same on paying one rupee and no more.”

On the 18th of May 1733, an attempt was made to introduce leases for years. I annex an extract from the records. “It being



found by experience that little regard has been paid by the inhabitants, within and without the walls, to an order of council made the 3d December 1731, directing that *ALL persons who HAVE houses, or may hereafter have any, should apply to the Secretary for a regular lease of the said house or houses paying him one rupee as his fee for drawing out the said lease; it is agreed that we order a publication to be made enforcing the said order, under penalty of dispossessing all such persons as shall not produce an authentic lease signed by the Secretary in six months from the date of the said publication, ascertaining their right to the said house or houses, and the ground they are built on;*" and it was on this occasion agreed that the Secretary "in framing such leases grant a term of forty-one years, renewable on the party's paying a fine of half a years' rent of the said house or tenement, according as the same shall be valued by the second in council and the collector of the revenues for the time being, and the possessor."

Here we have an instance of one of those vigorous measures of Government to which so much importance is attached. A proclamation is issued requiring all the inhabitants indiscriminately, those whose estates were secured under Aungier's convention not excepted, to apply on pain of forfeiture of their property if they refuse, for regular leases, which were to be granted for forty-one years, renewable on the payment of a fine. What did this proclamation produce? nothing, for, on the expiration of the six months, we do not find that any application for leases were prepared or that any forfeitures were declared. Was it to be expected, that tenants who had obtained possession according to the custom of the manor, would have taken out leases for forty-one years for lands which had descended in the family for upwards of half a century? Probably the Government may have issued that proclamation without a thorough understanding of the nature of the landed tenures on the island.

Since the conclusion of Aungier's convention the lands have not been allotted upon any established system. I have been unable to trace that up to the year 1731, a single square yard of the Crown lands has been leased on conditions clearly descriptive of the nature of the tenure or of the intentions of the parties. In contemplating the lamentable state to which the island was reduced in the year 1717-18 measures of encouragement could alone restore and increase its population, and establish its prosperity; and so late even as 1731, the resolution of the 3d of November of that year will "show the intention of Government to have been to invite settlers

on the principle of granting them land on a low fixed quit-rent in perpetuity." If the intention of the Government was to fix the quit-rent in perpetuity, their acts have been at variance with that intention.

Adverting in the next place to the proceeding of 1739, which led to the construction of the ditch around the walls of the fort which was in a most untenable condition, we find "that the principal merchants of the place, convinced of the necessity of putting the town in some state of defence subscribed the sum of thirty thousand Rupees towards the expense of this work, which was as much as could have been expected from that body considering the low declined state of trade;"\* apprehensions were at this period entertained of an attack from the Mahrattas, who had subdued the neighbouring country and threatened the invasion of the island.

Upon this occasion the Government remarked on "the irregular practice had obtained of planting trees and building houses *through the permission or connivance* of the *Government* within the distance prescribed for the safety of all regular fortifications, against which the necessary precaution having hitherto been entirely disregarded, it behoved the board to come to such a resolution as may effectually prevent this evil in future, and obviate such irregularities and inconveniences as have arisen from want of a proper control in the buildings, works, and plantation of trees both *within* and without the walls. The following order was published :

"That no houses be made, or rebuilt nor any trees planted within the distance of four hundred yards from the town walls nor any houses erected within the said walls, until the ground be surveyed by the Engineer for the time being, and by him to be recommended to the land paymaster for his approbation and leave."

By this regulation, which has been and is strictly attended to, no person could repair or build within the walls of the fort without the permission of the Government, or of its officers, who it is to be presumed would not grant that permission upon Crown lands without authority; or without observing the rule prescribed in 1731, or in 1733, viz., "that upon any of the inhabitants applying for a lease or certificate, the Secretary in framing such leases was to grant one generally or for a term of forty years, renewable on the party's paying a fine of half a year's rent of the said house or tenement,

\* In order to raise that sum one per cent. was levied additionally upon the trade, which was subject to pay two per cent. contribution to the town wall until the amount be cleared.



according as the same shall be valued by the second in council and the Collector of the revenues for the time being and the possessor."

The result of these proceedings then prove that between the years 1731 and 1733, two description of leases were established and must have been granted, to what extent it is needless to trace, because the resolution of the Government to introduce leases for years renewable on the payment of a fine has entirely failed; leases having been granted conformably to the rule established in 1731, and which is to this hour considered to be in force in the Collector's office.

On the 22d of March 1754 another proclamation was issued, directing that the name of every person purchasing a house within the walls, be entered in the Collector's office, before he enters on the premises. The reason of this is, however, explained, as it was difficult to recover the ground rent or to know the real measure of each house, few of the present possessors names agreeing with the rent roll.

A variety of other measures of a similar nature were pursued by the Government to ascertain and preserve the rights of the public. It is needless to quote them. I will admit that the Government has been in the practice of promulgating those notifications and proclamations annually, and denouncing the severest and the most arbitrary penalties on all those who failed to obey them. What good effects have they produced? none whatever; we are as much in ignorance of the royal rights on the island in 1814, as our forefathers were two hundred years ago.

Not only would these facts, as it appears to me, make directly against the Company, and in favour of individuals, but the acts of the Government or of its official servants can be adduced as positive evidence against them.

Let us estimate the merits of this important question on the basis of those proceedings of Government which have recently occurred, and which must be in the recollection of us all. Let us first review the proceedings of the late Town committee, appointed when the great fire in 1803, occurred, to investigate the nature of the tenures within the Town, when the question underwent the fullest discussion.

The Town Committee were directed to ascertain the right of possession or property in the tract laid waste by the conflagration. They were furnished with statements from the Collector's registry of the two descriptions of ground, public and private, affected by that calamity.

By a statement of the latter description of property in which the

names of the proprietors are given, it appears that 29,880 $\frac{3}{4}$  square yards had been laid waste, which, at the rate of 6 reas the square yard, paid Rupees 448. ,, 28 to the Company, besides the Pension, of the other 45,867. 3, square yards were laid waste, of which the rent at eleven reas the square yard, amounted. to rupees 1,234. 2 59.

The plan for rebuilding the Town having been determined on, and attained a state of advanced progress which had excited the attention of the natives, the most wealthy individuals among them, formed a combination to resist, by legal process, any mode of lining out the new streets which should tend to intersect their old foundations, or to prevent their rebuilding on them; under these circumstances the opinion of counsel was required, "whether Government might under all the inducements for the future security of the fortress which had led to the course of conduct objected to by the natives, proceed in carrying the same into execution without risk of incurring material expence in pecuniary compensations to the inhabitants, who might prosecute; or whether he considered the said inhabitants to be at all events entitled to rebuild on their old foundations, and thus debar the Government from the adoption of those measures which were deemed essential to the security of the garrison."

Mr. Thriepland continued to think that the ground occupied by those who paid assessment was at the disposal of the Government, and that no opposition from Proprietors of this description, need be regarded, farther than that they had an undoubted right to be indemnified for any outlay they might have made either of permanent utility to the soil, or from which their successors therein can derive advantage &c. &c.

The Town Committee expressed a decided opinion that the plan should be adhered to, and pursued with firmness, vigour and expedition; they were aware that many instances of resistance would occur, but they pledged themselves to exert all their diligence, and to apply a remedy for every difficulty, expressing a hope that when the intentions of Government should be once promulgated, as an absolute determination, many of the supposed obstacles would disappear, and a conviction be established in the minds of the inhabitants that their convenience and the public security were the grand and only points which the proposed arrangements were intended to embrace.

It appeared, however, to the Committee on further consideration that the obvious and liberal line of policy to be adopted by the Company was this, let the division of the new allotment be made among the pensioned proprietors agreeably to the extent of their former



possessions as near as circumstances would admit, and those who desire more can purchase from others who may be inclined to relinquish their dwellings within the walls; as this might be reckoned an indulgence, they should be satisfied even with a deficiency (if such should arise) of a few feet, and their apparent title to compensation could only be for such deficit; but, if on the other hand this class of proprietors insisted on a high value for the ground it might be objected,

1st. That\* under the deed they are only entitled to abatement of pension.

2d. If an equitable principle is adopted, the value may be referred to a sworn Committee, two to be European and two Natives.

When the pensioned proprietors are thus satisfied, the Company may put up the remaining space to be built to public sale, in such lots as might be best adopted for the convenience of every description of purchasers, and divide the proceeds among the assessed proprietors, in full of all their claims; allowing them, in the meantime, to withdraw the materials remaining of their houses; thus the Company appropriate every part of the ground to the former possessors agreeably to their right, and neither claim nor derive any benefit from it.

The Committee explained, on this occasion, that the indulgence proposed to be granted to the assessed proprietors should be understood to arise from a consideration of the losses they have sustained by the late fatal calamity of fire, and as this indulgence might, at first sight, appear to put them on a footing with the pensioned proprietors, who may have a claim upon the Company, the Committee proposed that the line of distinction to be drawn between them shall be this, namely; that the pensioned proprietors shall have the full extent of their former ground allotted them, and the deficiency to fall upon the assessed property.

It is not necessary to trace any more of the proceedings of the town Committee upon the subject of rebuilding the town, it is sufficient to state that, notwithstanding the decided opinion offered by the Advocate General in favour of the right of Government to resume possession of the assessed ground, and the opinion of all of the necessity of such a measure, the effort of the town Committee to carry their plans into effect as well by threats as by persuasions, entirely failed. The Natives ultimately succeeded in their opposi-

\* This is a very contracted view of the question. The Court will be found to have considered the compensation on more just principles.

tion, and in the object of rebuilding on their old foundations; all the Committee could do was to limit their houses in respect to height, and taking off from each front a portion of ground for widening the streets, which the Natives readily conceded.

On the question concerning the right of pension proprietors to rebuild on their old foundations and of the assessed proprietors to indemnification for improvements, the Court observed "we must think with the town Committee in opposition to the opinion of our standing counsel, that the agreement of 1672, between Government and the pension proprietors, clearly proves that Government might resume for public purposes any part of the lands held by them on making a proportionate abatement of the pension or rent and paying a valuation for the property standing thereon; with respect to the assessed proprietors, as they have always been considered merely as tenants at will and liable to be removed, whenever the land might be wanted for public purposes, they can have no claim of compensation but for improvements, which in the present instance are destroyed."

On being subsequently informed of the opposition made by the Natives to the various plans and modifications made by the Committee to meet their prejudices, the Hon'ble Court directed that "should the inhabitants still obstinately refuse to accede to such regulations as are essential to the future safety of the garrison and the true interest of the community, and persist in their endeavours to gain possession of the sites of their former habitations, we direct that you take the earliest opportunity of advising us of the same; and that, in the interim, you use your utmost endeavours to delay, or as far as may be practicable to prevent, their rebuilding until you receive our further orders."

By comparing, however, the whole of the correspondence with the Hon'ble Court on the proceedings for rebuilding the town, it is obvious that they had no objection to the Natives occupying their former ground, within the fort, provided they consent to such regulations as in the opinion of Government are essential to the future safety of the garrison, and the true interests of the community. These objects they plainly think are perfectly compatible with permitting a native town within the walls of the fort, though not with allowing its inhabitants to occupy the exact sites of their former habitations, and it is, therefore, only in the event of their insisting on this, and consequently refusing to give up any space for widening



of streets, &c., that they direct “the utmost endeavours to be used to delay, or as far as may be practicable to prevent their rebuilding until the further orders of the Court are received.”

In reviewing the result of those proceedings the sound policy which dictated the observance of a moderate line of conduct towards the inhabitants, must be applauded. The assessed ground had been mortgaged in many instances, and it was, therefore, a species of property as valuable in the market as the pension. Had the Government brought the question of the right to resume the ground to legal issue, and succeeded, they would have gained a barren property, but lost perhaps for ever the unlimited confidence which the Native inhabitants have hitherto reposed on the good faith and liberality of the Company. They would at once have seen that the acts and the long train of encouraging measures under which this island had risen from a state of barrenness to its present height of wealth and prosperity, were founded on disreputable views, on acts ostensibly liberal, but covertly designed to ulterior advantages; but after purchasing Hornby's property, which was in fact paying for the ground exclusively, for the walls and materials were not worth the expence of removal, the Government could not resume the ground of the other assessed holders of land without awarding a compensation, which was estimated at five lacs of Rupees.

I will now adduce two important instances where ground has recently been granted to individuals within the fort. They are important because the individuals to whom the grants were made have expended large sums of money upon the premises, upon the faith no doubt of their possessing a permanent right in the soil.

Mr. Henshaw on the 30th April 1798, “solicited the grant of a spot of ground within the town on lease for the term and duration of the Hon'ble Company's agreement with Mr. Sabatier whereon to erect an improved Hydraulic machine for compressing and retaining cotton wool.” Instead of granting Mr. Henshaw a lease on the terms solicited for fourteen years, which I understand to have been the duration of the agreement with Sabatier; the Government directed the Collector “to adjust with Mr. Henshaw, the terms of possession on the usual payment of quit-rent, granting him thereon the customary lease.” The Collector accordingly granted the customary lease indefinite as to the period; putting Mr. Henshaw in possession of 2078-3 square yards of ground on condition of his paying annually to the Company Rupees 57 0 58 reas, being the usual rate of quit and ground rent, calculated at eleven reas the square yard.

The original speculation on which the grant was solicited having failed, Mr. Henshaw applied in May 1805 for permission to convert the buildings into warehouses. The town Committee declined, giving an opinion upon his application, but the Government agreed "to his retaining the ground granted to him for erecting his cotton presses and to his converting the cotton premises into warehouses." Mr. Henshaw accordingly converted those spacious buildings situated in the most central and advantageous part of the town, as to trade, into valuable warehouses, the construction of which has cost him from first to last nearly two lacs of Rupees.

The other instance will show that another spot of ground within the fort of equal value, and which the Government might at one time have sold for at least fifty thousand Rupees, has been made over to Hormasjee Bomanjee on similar terms. It was at first determined to sell the ground to Hormasjee at the rate of twelve Rupees a square yard on his paying annually a quit-rent to the Company, provided it was usual to reserve such quit-rent on purchased ground within the garrison; but there being room to doubt the expediency of the Company's selling any ground belonging to them within the garrison, of which it was supposed scarcely any precedent could be found, the town Committee was ordered to enquire into the practice that had hitherto obtained in that respect, and if it should be found in favour of leasing rather than selling, they were to settle with Hormasjee on that footing accordingly.

Leasing appearing to have been the practice he was, therefore, put in possession on the usual "mode observed in putting any person in possession of ground belonging to the Hon'ble Company within the fort," viz. "by a grant or lease from the Collector without any definitive period being specified. The party or parties being thereby rendered responsible for the payment of the established ground rent of eleven reas the square yard annually." For this valuable ground situated behind the theatre, Hormasjee therefore pays an annual rent of Rupees 64 0 39. He has built a spacious family residence on it, at an expence of Rupees one lac and a half probably.

Besides these, the statement No. 7 will show other instances where applications for ground have been complied with on similar terms. That these grants or rather the titles to the ground have been respected by the Government, the proceedings of the town Committee afford sufficient evidence, nor can I trace an instance where these titles have been suecessfully, or ever attempted even to be, resisted. There are, however, many instances where the Government have



stamped the validity of these grants, by purchasing what is termed assessed property without bringing forward any claim of right to the ground, for the value of which the proprietor had the sole and exclusive advantage.

It is an extraordinary fact that the principal part, if not the whole, of the landed property which the Company now possess within the walls, they have acquired by purchase; and that within the memory of many of the inhabitants now living. Having purchased all the ground they now possess within the fort of those who were considered to be tenants at will, it is rather too late to attempt to establish a right to resume the property of that description, at their will and pleasure.

A part of the extensive range of buildings appropriated for the accommodation of the Secretary's Office was in 1764 purchased by Mr. Whitehill for the sum of Rupees forty-five thousand. It appears by the Collectors books to have measured  $2133\frac{1}{2}$  square yards, and paid thirty-two Rupees to the Company at the rate of six reas per square yard. It is within the recollection of some of the inhabitants now living that the site of the Secretary's Office was previously to the year 1764, a tank, which was filled up by Mr. Whitehill and the house in question erected thereon.

Mr. John Hunter in the same year tendered his house with all the warehouses, outhouses, stabling and two large compounds, being the premises formerly designated the "second's house," and now appropriated to the meeting of Council, and for the Sudder Adawlut, for the sum of Rupees sixty thousand; which was purchased upon the report of a Committee, showing that the Company would by the two preceding purchases, save seventeen thousand sixty-six Rupees per annum; the one was rented by Government for the Secretary's Office, and the other possessed advantages more than adequate to the warehouses rented by the Company. It measured  $2766\frac{1}{2}$  square yards, and paid Rupees 41 2 0 rent to the Company at the rate of six reas per square yard.

\* \* \* \* \*

I have but few words to offer on the third head of enquiry; to ascertain the light in which the grantees have been ascertained to view their allotment of lands.

It will be admitted I think that the conduct and measures of Government have throughout been calculated to generate an impression in the inhabitants that the right to the soil was intended to be per-

manently vested in the land-holder, and I ground that opinion upon the evidence contained in the preceding division of this report.

Upon an abstract view of the case and limiting our consideration of its merits to Aungier's convention and the proceedings of the Government since the year 1731, the opinion of Mr. Thriepland and of the Hon'ble Court that the Government had a right to resume lands which had become waste from the destruction of the buildings or other improvements, by fire or otherwise, seem founded upon a just basis. But the successful opposition made by the Natives in 1803 upon that particular point, the purchase of Hornby's premises, the exchanges made with Hormasjee Bomanjee and with Mr. Stewart, the difficulty of forming a principle of compensation for improvements, and a comprehensive consideration of the policy uniformly observed by the Government in inviting strangers to settle on the island, would, I should think, operate decidedly against the Company in any legal investigation of the question. Any attempt to shake the confidence of the Natives in the validity of their landed tenures should be avoided; but where ground may be required bonafide for public purposes, as was the case with Hornby's premises in 1803, it is to be regretted that the right of resuming such lands, where the houses had been destroyed, had not been brought to legal issue, when the principle of compensation would at least have been established; for I consider a tenant entitled to more than the mere value of the buildings, but the Government having, in every instance, shrunk from investigation, and purchased assessed ground on which the ostensible improvements had been destroyed, and otherwise for its just value, what must the impression of the Natives be? unquestionably, that their rights are indisputable.

If the Government should be desirous of trying the right of resuming ground occupied apparently without any authority, which yields an immense profit to the possessor, as I shall hereafter show, and upon which only sheds of a trifling value have been built, and for which alone the Company ought to pay, according to the prevailing legal opinions upon the subject, they have only to urge their law officers to prosecute the measures already prescribed, with the view of resuming the ground which has been represented to be a nuisance to the town barracks.

This is a case, however, very different from those which have been quoted in the course of this report. The parties occupy the ground without the colour of authority; and may be considered in the light of those persons who daily erect their stalls over every part of the island; the improvements are of little value, though the profit de-



rived from the rent of the ground is immense. It appears to me that the Company ought to succeed in ejecting the proprietors of this ground, but whether it will operate as a precedent to affect the other tenures within the walls of the fort, said to be held at the will of the Government, which could not have been improved and built upon without some permission, by the substitution of leases more favourable to the Company, is a question upon the legality of which the Advocate General can best pronounce. Upon the equity and policy of the measure, however, there can be but one opinion.

As a precedent in support of such a measure, considerable reliance has been placed on the issue of the case reported in Mr. Thriep-land's letter of the 11th of July 1806, Shaik Abdul Amoly against Nasserwanjee Cawasjee, who was only nominally the defendant, the Company having been the most interested in the question. I see, however, but little in that transaction which could uphold the Company in any attempt to eject a proprietor of ground within the walls of the fort. The ground in dispute was a batty field. The holder of the ground had expended no money upon it, for which he had not been annually recompensed from the produce. Had Shaik Abdul, as Mr. Henshaw and Hormasjee Bomanjee have done, constructed a costly house on the ground, I feel persuaded that the Court of Recorder would have given judgment in his favour. Even in that case, however, Sir James McIntosh delivered an opinion to the justness of which one cannot refuse unqualified assent. He observed that, "though the eventual right of resumption might be known to many or most of the inhabitants, the Company certainly suffered an expectation to be created and very generally entertained, that the right in question was one, the exercise of which was so exceedingly rare on their part, as not to require being very much, or at all taken into account in the transmission of property from one individual to another, hence the large sums so frequently paid on such occasions, hence the loans advanced on the security of such lands, and the imposing credit which they enable their possessor to obtain: while such things are familiarly known and daily brought under the eyes of Government, the unwary occupants may not have regular conveyances enabling them to maintain possession in a Court of law, but they have to allege a tacit acquiescence, a *primitive right*, which in the eye of conscience and morality gives them almost an equal claim to subsequent forbearance, and must, in every case of resumption where an adequate price has been bona fide paid, make the act appear, and be felt, as a grievous hardship, if not an open and downright injury."

Mr. Thriepland could not deny "that there was but too much truth in these observations of the Court." The arguments which Sir James McIntosh has advanced founded upon the custom of the manor are unanswerable; it would not only be felt as a grievous hardship, if not an open and downright injury, but would I am persuaded discourage other capitalists from settling on the island, and probably compel not a few to withdraw themselves, who have resorted hither with the view of becoming permanent residents. It would in short tend to sap the foundation of that policy by which the island of Bombay has risen from a barren rock to its present state of prosperity and celebrity as a maritime port.

I have failed, therefore, to trace an instance where those who are viewed tenants at will have been ejected, within the walls of the fort; but the instances where possession has been held in defiance of the Government are numerous, and sufficient to prove, that its intention, in granting those indefinite leases to have been to confer a right in perpetuity.

But whatever may have been the views of the Government, from the mode in which the Proprietors of ground have sold and transferred their property even to the Government itself, they have considered themselves to possess a right in perpetuity. The Register of sales and transfers of property is not carried beyond the year 1801. But the establishment of the court of the Recorder, and the operation of Sec. XVI. Reg: III. 1799 restricting the Revenue Judge "from receiving or entertaining any suit, under any pretence whatever relating to any house, land tenements, or hereditaments, nor a dispute regarding the boundary of lands, houses, tenements, or hereditaments, situated within the Town and island of Bombay;" without the enactment of any regulation whatever for defining and preserving the rights of the Company, leaving them to be maintained by the rule of custom, have virtually forfeited the titles by which estates within the Town have been held. The Proprietors have been at full liberty to obtain deeds drawn out by professional men, and registration in the King's Court, which, in the entire absence and neglect of every provision for those purposes on the part of the Government, which would appear to have abandoned from the year 1799, every controul, if ever they can be said to have been vigilant in the exercise of it, over those transactions, must have stamped their validity.

But allowing that every lease has been granted conformably to the order of Council of the 18th of May 1733, still as it was renewable by the grantee, on the payment of one year's rent, the property would still have partaken of the character of a permanent tenure;



and all that the Company have lost, therefore, is the periodical receipt of a fine equal to one year's rent on a renewal of the lease.

I will, however, concede the argument, and admit that, though the Government have pursued a lax system, in leasing out the public property it is no justification for the blind and improvident manner in which individuals have invested their capitals on such undefined leases, and that the whole of the estates are by the letter of the law forfeitable to the company without any compensation. Will any one advise the company even to agitate the question of right with the view to its formal recognition? What may be considered as a fair and unexceptionable transaction between individuals in England, or even between the Government and an individual in England, where leases of Lands are well understood, would operate as an oppression in India and between the East India Company and the land holders of Bombay, would be felt "as a grievous hardship, if not an open and down right injury;" very few of the natives have any idea of the various tenures by which lands are leased in England; but few of them know what is necessary to be done to protect them against the operation of the statute of frauds.

The native Governments of the country are fully sensible of the advantage of giving the cultivator some property in his possessions; and accordingly we find the right of possession considered as strong as though confirmed by the most formal grants or sunnuds; indeed the country people seem to conceive the possession of a sunnud, either to imply that a doubt has existed, or at least that the property is recently acquired, and, therefore, even possessors of such instruments are unwilling to shew them. They conceive that they possess a "primitive right", superior to any derived from the most formal grant. These are natural impressions, and they have been long cherished in Bombay. Such in fact seems also to have been the policy of the Government, in establishing settlers on the Island; they have allowed a confidence to be created in the minds of the Natives of the permanency of their lands. They were told that if you want ground to build on, apply to the clerk of the works, and he will measure out what you want; this grant they have been accustomed to consider as conferring a right in perpetuity. They have seen ground thus granted repurchased by the Government; they have successfully resisted its resumption, and the Government have refrained to assert their right, when they had the fairest opportunity to do so.—

"The inhabitants of Madras and of all the other English, Dutch, French, and Danish Colonies in India were (we are informed) bound to furnish Military service upon emergencies;" hence it appears that

the lands all over India were held by a feudal tenure. By an advertisement published in the Madras Gazette, I find that the lands within the limits of that Presidency are leased for a number of years, renewable on the payment of an established fine; the grants of ground providing that "at the end and expiration of every thirty years of the term leased, there shall be paid for the use of the Hon'ble Company, the full and just sum of thirty Pagodas current money of Fort Saint George; and at the end of the term of ninety nine years the full and just sum of one hundred Pagodas current money of Fort St. George." I have no doubt that the lands are leased on the most moderate rents. The object of the Resolution of 1733 was to establish a similar system in Bombay. At Madras then the lands appear granted on leases renewable on the payment of a very trifling fine. Bombay is held of the crown by a similar tenure; and by the same tenure as far as respects their permanency have the crown lands been leased to individuals, or in other words the custom of the Manor has converted them into private property, or copy hold tenures.

That the mode in which the Government has leased the crown lands has not been regulated by the principles of English Law I admit. In fact they have been guided by no established system, but have granted lands to individuals so indiscriminately, that it is difficult to form an opinion upon an abstract consideration of the instruments by which they are held.

In the opinion of an English lawyer probably both Mr. Henshaw and Bomanjee may be considered merely as *tenants for life*. There are no words of inheritance in those instruments, the lands being let out to the latter on conditions of his paying annually to the Hon'ble Company or to the Collector for the time being the usual rate of quit and ground rent calculated at eleven reas the square yard. Upon his death, therefore, the property, according to the tenor of the bond, devolves to the Company.

But equity would probably quiet him in possession, in the event of Government being disposed to oust him. Equity would found its decision upon the custom of the Manor. By similar instruments the crown lands have been leased to individuals, yet their heirs have succeeded to the property without any objection on the part of the lord, and their administrators have disposed of those lands in many instances by the consent of the lord, and in others at their will and pleasure.

Upon these grounds then I contend that, by the custom of the manor, the crown lands leased since 1674, have become the property of individuals. The ancient constitution of the island was feudal. I



refer to the history of the feudal system and of the ancient and modern English tenures as contained in the 4, 5, & 6 chapters in the 2d volume of the Commentaries, \* as affording a most applicable and correct view of the ancient constitution of this Island, and of the effects which have followed from the custom in which the crown lands have been allotted to individuals, as constituting the basis upon which my opinion is founded.

In Bombay as in England “at the first introduction of the feuds as they were gratuitous, so also they were precarious, and held at the will of the lord, who was then the sole Judge whether the vassal performed his services faithfully. Then they became certain for one or more years, but when the general migration was pretty well over, and a peaceable possession of the new acquired settlement had introduced new customs and manners; when the fertility of the soil had encouraged the study of husbandry, and an affection for the spots they had cultivated began naturally to arise in the settlers, a more permanent degree of property was introduced, and feuds began now to be granted for the life of the feudatory. But still feuds were not yet hereditary, though frequently granted by the favour of the lord, to the children of the former possessor; till in process of time it became unusual, and was therefore thought hard, to reject the heir, if he were capable to perform the services. &c. &c. In process of time feuds came by degrees to be universally extended beyond the life of the first vassal to his sons &c. &c; but when a feud was given to a man and his heirs *in general terms*, then a more *extended* rule of succession took place, and when the feudatory died, his male descendants in *infinitum* were admitted to the succession &c. &c.”

Again, “Villeins, by these and *many other means*, in *process of time*, *gained considerable ground on their lords*; and in particular strengthened the tenures of their estates to that degree that they came to have in them an interest in many places full as good, in others better than their lords. *For the good nature and benevolence of many lords of manors having time out of mind permitted their villeins and their children to enjoy their possessions without interruption in a regular course of descent, the common law of which custom is the life, now gave them title to prescribe against their lords; and on performance of the same services to hold their lands, in spite of any determination of the lord's will, for though in general they are still said to hold their estates at the will of the lord, yet it is such a will as is agreeable to the custom of the manor; which customs are preserved and evidenced by the rolls of the several Courts baron*

\* Blackstone.

in which they are entered, or kept on foot, by the constant immemorial usage of the several manors in which the lands lie, and as *such tenants had nothing to show for their estates but these customs*, and admission in pursuance of them, entered on those rolls, or the copies of such entries witnessed by the steward, they now began to be called tenants by copy of Court\* roll, and their tenure itself a copy hold."

Again "in *some manors*, where the *custom has been to permit the heir to succeed the ancestor in his tenure*, the estates are stiled copy holds of inheritance; in others, where the *lords have been more vigilant to maintain the rights*, they remain copy holds for life only; for the *custom of the manor has in both cases so far superseded the will of the lord that provided the services be performed or stipulated for, by fealty*, he cannot, in the first instance, refuse to admit the heir of his tenant upon his death; nor in the second, can he remove his present tenant so long as he lives, though he holds *nomi- nally* by the precarious tenure of his lord's will." I will not weaken the force of this quotation by any further observation on this division of the report.

I now proceed to trace the system of taxation from the cession up to this period, with the view to ascertain whether the Company possessed or have exercised the right to increase the land tax over every description of land holder.

It has already been stated that the inhabitants of Bombay whilst subject to the king of Portugal, paid *one fourth part of the profits* of their lands as a quit-rent, which President Aungier in 1674, commuted for a quit-rent of twenty thousand Xeraphins, reserving to the Company the right to the military services under which lands were held of the Crown of Portugal.

On the 24th June 1718 the Government laid a certain tax or ground rent on *all the inhabitants residing within the town walls* in order "to reimburse the right Hon'ble Company some part of the great expence and charge they have been at in fortifying and securing the said town;" this tax may be considered as a commutation of the military services reserved under Aungier's convention, and to have changed the ancient constitution of the island in respect to all lands in a productive state, or yielding rent.

\* The Court of Directors had in their letter of the 24th March 1709-10, ordered the lands in Bombay to be surveyed and registered, and every one's property ascertained. In these proceedings, therefore we may recognize the establishment of something like "a Court of rolls."



In the year 1720, the principal inhabitants represented that the quit-rent was a heavy tax on them, and prayed to be relieved from the same. Government seeing reason for the complaint, the quit-rent was reduced to one half. But as several of the inhabitants to avoid paying the quit-rent had built without the town walls, a proclamation was issued announcing that, all houses within cannon shot of the town wall, should pay the same quit-rent in proportion as those built within; which would in some measure make amends for the reduction in the quit-rent."

By the resolution of Council of the 3d December 1731, the English inhabitants were hereafter to pay the same quit-rent for their houses that they had hitherto been assessed in, but for such ground as they might have taken in since the building of their houses or may hereafter take in, they shall pay an additional quit-rent of six reas for each square yard, but let free of ground rent; and all Natives to pay for the ground they occupied or should hereafter occupy, a quit-rent of six reas, and a ground rent of five reas for each square yard.

On the 3d of January 1758, with the view of reimbursing the "prodigious expence which the Company had incurred in increasing the fortifications and the works on the island for the security of the inhabitants in general," a tax was ordered to be levied on the produce of the landed estates belonging to the inhabitants of this island, at the rate of two shillings to the pound.

The original valuation made in pursuance of that order is now in the Collector's Office. The annual rent of the estates within the Bombay division of the island was estimated by the Veriadores at Rupees 47,480 3 93; the charges *pension* &c., were taken at Rupees 5,567 leaving the net rent at Rupees 41,913 3 72½ which at 10 per cent. gave in round numbers Rupees 4,191 per annum.

The inhabitants prayed that this tax might be relinquished, but by their last orders on this subject, the Hon'ble Court directed that "as their fortifications at Bombay were far from being completed, they could not consent to relinquish the tax laid upon landed estates in the year 1758, which was designed as an aid to the Company in the erecting of those fortifications."

These are all the proceedings I have been able to trace elucidatory of the taxes derivable from the landed estates within the walls, which at all bear upon the question under consideration.

The legitimate rents and taxes levied on the landed property within the walls of the fort, are therefore of three descriptions, the quit-rent, the ground and quit-rent of eleven reas, and the tax of ten per cent.

By the 33d, George III., an assessment was directed to be levied at the rate of one twentieth part of the gross annual values on the owners or occupiers of houses, buildings, and grounds situated within the limits of the town for cleansing, watching and repairing the streets thereof.

By these proceedings it will appear that the Company or the Government have exercised the privilege of increasing the land tax, and of assessing even the pension property ; the privilege was exercised in 1718, in 1733 and in 1758, and can be so again, at least I am not aware of the ground on which the right can be disputed.

With respect to the pension I have reason to think that the term has from the first been entirely misunderstood, if it has been considered in the light of a tax. The tenor of the article of Aungier's convention proves that it was not the quit-rent. The Portuguese word *pençao* means when applied to estates, a payment for the enjoyment of lands ; the bonus or the premium paid for the fee simple, on the compromise of a doubtful tenure. It also implies the allowance made for the maintenance of Curates and Vicars, and the emoluments of benefices, granted in virtue of a pontifical order. It is to be taken in the former sense only when applied to the estates in Bombay. It is to be regretted that the *pençao* and the quit-rent were not distinctly specified under Aungier's convention. In some recent grant of lands, the Government has sanctioned the pension to be levied, and has thus surrendered the fee-simple as fully as under Aungier's convention.

This detail will show the irregular and confused principles on which the property is taxed within the walls of the fort. The estates under Aungier's agreement are subject to the payment of the pension the rate unknown ; of the quit-rent which ought to be equal to twenty-five per cent. on the net produce of the tax established in 1718, of the ground rent which was ordered to be imposed upon all the inhabitants ; and of the ten per cent. tax imposed in 1758. The property created since Aungier's convention ought also to have paid the whole of those taxes, with the exception of the pension. If these taxes were bona fide levied they would be pretty nearly equal to a moiety of the net proceeds of each man's estates.

If the nature of Aungier's convention barred the right in the Government to increase the rent over the pension property, the exercise of it in the instances pointed out has been illegal. On the other hand the pensioned ground was subject to calls of military service, which was commuted by the additional rents imposed in 1718 ; and if the rents have been once increased, they can be so



again. Under any circumstances the right of increasing the rent of the assessed ground is indisputable.

The 13th Article of the instructions under which Bombay was surrendered to Great Britain specifies that the inhabitants of Bombay and the landholders of that island shall not be obliged to pay more than the Foras (quit-rent) they used to pay His Majesty, this condition being expressly mentioned in the capitulations. This article would seem to bar the right contended for. Upon this clause, however, I beg to offer some explanations.

In the Appendix No. 2 \* is a copy of those instructions they were obtained by the late Sir Minguel de Souza from the archives at Goa at the express desire of the late Mr. Duncan, and have been brought upon our records as an authentic voucher. These instructions have also been produced in the Court of the Recorder, if I mistake not, as evidence against the Company's right to encrease the rents. It is of the first importance that the Government and their officers should distinctly understand that, these instructions were those which Cooke entered into, and which have been from the first disowned by the King and the Company. I have only recently discovered that the copy of the instructions received from Goa are those which Cooke accepted, or I should at an earlier period have done my duty in reporting the circumstance to the Government.

A memorial was sent home by the Portuguese authorities in this country in the year 1723, complaining of certain outrages committed by the English against the inhabitants of Portugal at Bombay, contrary as was said to the articles submitted to by Cooke and agreed upon between the two Nations.

“In respect to the validity or invalidity of the articles in question, and whether King Charles owned or disowned them” the Directors replied, in the first place “that it plainly appears from the instructions given to Sir Abraham Shipman, that the King of England had given no power to sign any such articles, but the orders import quite the contrary. And the Portuguese memorial which mentions the names of the commissioners that made the agreement with Cooke, says not one word of their being named or authorized by the Crown of Portugal as such, which certainly would not have been omitted, had there been any prospect in Europe of the necessity or intention of such a preliminary agreement, whereas, on the contrary, the Vice-roy was singly and purposely sent to deliver the pre-

\* Those Instructions though heretofore considered as authentic, proved to be invalid.

mises pursuant to the articles of marriage between the two Crowns, so that the pretended articles were not only imposed upon Cooke contrary to the directions of the King of Portugal himself, which was to deliver up Bombay upon the Treaty of marriage, without any farther conditions, but are also inconsistent with the right of the King of England, as is manifest from the articles themselves, but more particularly so from the 11th article thereof, by which it is provided that those who are possessed of the inheritance of lands in Bombay, should not be deprived of them, but for crimes only which the Law of Portugal does order; which condition is to be perpetually annexed to the Land notwithstanding any alienation; so that if an owner of land in Bombay commits any crime against the Laws of England, even high Treason against his most Sacred Majesty, he is not to forfeit his Land there, because the law of Portugal doth not so order it."

" This instance alone shews the absurdity of those articles, and that they could not be terms agreed upon by the Kings of England and Portugal, but were a gross imposition, contrived by a faction of the Portuguese in the Indies, against the command even of their own Prince."

" And to this may be added, that it appears by the records in the custody of the Lords Commissioners of Trade and Plantations by the Report of the Lords of Council and by the letter of King Charles the Second, stated at large (Page 26 to 31) that His Majesty was so far from owning the Treaty with Cooke, that he rejected it, and resented the making it in the highest manner. He deposed Cooke, appointed a successor, and demanded satisfaction and reparation for the damages sustained in not having the Island surrendered up as it had been agreed on, and this is a truth so glaring that it can no longer be withstood. Records of fact still remaining are not to be controverted."

" And therefore, since those principles are established viz." —

" That the Treaty with Cooke was inauthoritative, both with respect to England and Portugal, and never ratified by either of those Crowns, it necessarily follows, that all that is built upon this foundation falls to the ground; and yet upon this foundation only stands all that is offered against the English."

" It is of the more importance to keep in view the non-ratification of those instructions because in the Petition recently delivered in by the inhabitants of Bombay against increase in the rents of their Batty ground, rely on the term of the agreement for the surrender of the Island, providing that the accustomed Foras of that



time and no more can be legally demanded from them as an argument against the increase of the rent on the salt Batty ground."

I now proceed to review the effects of the Policy by which this Island has been governed.

"The most decisive mark of the prosperity of any country is the increase of the number of it's inhabitants." "To judge by this unerring criterion of the wealth and prosperity of Bombay, the wisdom by which the Island has been governed will readily be admitted, even by the celebrated author of the wealth of nations, whose opinions are so hostile to the principles by which the colonies in the East have been managed by the Company."

At the date of the transfer of the Island from the King to the Company the population was estimated at ten thousand souls "the outcasts of all sects." Fryer estimated it at the time he visited Bombay at 60,000 souls "most of them fugitives and vagabonds." A letter from the Reverend Mr. Cobbe, the first clergyman appointed to Bombay to the Bishop of London dated the 5th of October 1715, reckons the number of inhabitants with English at 16,000 only. The permanent population may now be taken at 1,80,000 souls; the small space with the fort alone contains at this period, as many inhabitants as were in the whole Island in the time of the Portuguese. The floating population I calculate at 60,000, making a total of 240,000 souls.

The extent of the Island is about sixteen square miles, taking the permanent population at 180,000 souls we have 11,250 inhabitants to every square mile. In England the computations falls short of 200 to every square mile and by Mr. Revitt's report of the 25th of June 1796 the population of Salsette, averages 212 to the square mile.

The rapid increase in the population between the date of the transfer of the island to the British and of Fryer's account may be attributed to the encouragement afforded to settlers and to the moderation and justice of a British administration; and the decrease which appears in 1726, may also be satisfactorily explained by a reference to the lamentable state of the island a few years prior to 1716; arising from the opposition made by the Portuguese, and the obstructions they threw in the way of its being supplied with necessities from Salsette and Bassein, and from the doubtful basis on which the British influence was founded, at that period.

Independently of the embarrassed state of affairs in 1702-3 from the prospect of a civil war in the Mogul empire on the death of Aurungzebe, which exposed the Europeans to constant alarms, Bom-

bay was from these causes constantly menaced with invasion by the Siddee and the Marathas; the safety of the island was threatened also by the Portuguese; who, besides obstructing the transport of provisions required by the garrison and inhabitants, were giving secret assistance to the Mahrattas; and as if these difficulties had not been sufficient to create alarm, the plague broke out in the island, carried off some hundreds of the Natives, and reduced the Europeans to the small number of seventy-six men; this calamity was followed by a storm, which destroyed the produce of the island, and wrecked the greatest part of the shipping by which it was protected.

These events and causes were sufficient to operate a diminution in the number of the inhabitants at the date of the last quoted authority, and to retard the increase for some years; if, therefore, we compare the present population of Bombay with that in 1715, as given by Mr. Cobbe, the accuracy of which for the reasons above assigned may be relied upon, no country in the world probably can exhibit so rapid and positive an increase of prosperity in the same period of time.

The population of Bombay has increased more than ten fold in a century. In 1716 it was estimated at 16,000 souls, in 1814 it is reckoned at 180,000, and increasing.

The revenues of the island at the date of the cession to the Crown of England amounted to £2,833. In 1667-68, they were estimated at £6,490, in 1694-95, they were reduced to 17,000 Xeraphins. In the year 1812-13, they amounted to £130,268 10s. But the prosperous state of the island will appear in a more prominent light by estimating the wealth of individuals, and by contemplating the many valuable estates with which the island is so richly studded.

The buildings within the walls of the fort including the Barracks, the Arsenal and the docks may be valued at one crore and five lacs of Rupees. Compare this picture with that afforded by Fryer. "The houses in the town are low, and thatched with oleas of the cocoa trees, all but a few the Portugals left, and some the Company have built. The custom house and warehouses are tiled or plaistered, and instead of glass use panes of oyster shells for their windows." If in addition to these local improvements, we estimate the importance of Bombay in a national point of view, in reference to the resources which it has afforded towards the extension and consolidation of the British empire in India; to the means of promoting the vend of the manufactures of the mother country for upwards of a century and a half in every quarter of India, throughout



Persia and Arabia; to the aid which it has afforded in upholding her military reputation, and in contributing to her naval power and resources, we cannot too highly extol the liberal policy, which has acquired and cherished those advantages; and in viewing the commanding situation of this possession, either in a commercial or in a political light, on the security of which the permanency of our Eastern empire mainly depends, we cannot be too cautious in preserving unimpaired the resources of the island, by encouraging and conciliating not only its own subjects, but those of the surrounding country; to convert the floating population into permanent residents; that Bombay, and ultimately the adjacent island of Salsette, may continue what it has hitherto proved, an asylum to those who seek for refuge and protection from the oppression of their own arbitrary Governments.

The Court of Directors have, from the earliest period, entertained an opinion that the island of Bombay might be rendered an advantageous settlement, and have, therefore, repeatedly enjoined the exercise of a mild and good Government, to encourage people from all other parts to come and reside under their protection; the impartial administration of justice has been anxiously urged, and that every facility might be afforded to the new inhabitants to build themselves habitations.

The Government has been directed to encourage speculators to stop the breaches where the sea overflowed the island, by allowing them to hold the land they recover for a term of years free of rent; *reserving only a small quit-rent to the Hon'ble Company*; and that they would grudge no tolerable expence to render the island healthful, for the promotion of which they would be contented that their rents be diminished by cutting some trees down. That Bombay be declared a free port; to suffer none to engross all or any commodities imported, or to do any thing else that may discourage merchants frequenting the port, or inhabitants that reside on the island; that the lands be surveyed and registered and every one's property ascertained. To construct a dry dock, &c. &c. &c.

In their later instructions the Court remark that it was very agreeable to them to observe that, notwithstanding the superstitious attachment of the Indians to the places of their nativity, yet that the number of inhabitants were greatly increased; and that very substantial people had settled in Bombay to the great advantage of the island. And as it was their earnest desire that as many people as possible, especially those of circumstance, be encouraged to settle at Bombay, therefore they strongly recommended it to Government to

use the *most prudent, equitable, and encouraging methods* for that purpose, and in particular “ we direct, *that you suffer them to build houses wherever it shall be convenient to them*, so as not to incommode the defence of the place, &c. &c. ; and in general that they have all the reasonable privileges that can possibly be given them ; and as a freedom in trade was the most probable method and inducement for encreasing the number of inhabitants, and encourage a general resort to the island, you are hereby directed, to suffer all persons to buy and sell publicly or privately, as they themselves shall choose, to deal freely and without restraint, with whoever they shall think proper, and if any of our servants, shall prevent or endeavour to prevent, such a freedom of trade, on any pretence whatsoever, they will incur our highest displeasure ; and the more effectually to prevent all combinations, monopolies, and attempts upon the freedom of Trade, you are to affix up in all the most Public places, in the usual languages, publications, for the notice of all persons of these our intentions, that they may be entirely free from apprehensions of being hindered, imposed upon, or oppressed by the Governor, the Members of the Council, our Superior servants or any other persons whatsoever.”

No measure is so calculated to secure the permanency of these advantages on an island like Bombay as the establishment of a moderate land tax — Above all it is indispensable to the increase of its population, scrupulously to avoid the resumption of lands under whatever defective titles they may have hitherto been held ; to declare the property to be permanently vested in the present possessors, to fix the tax derivable from that property permanently ; and to establish a scale of rent for lands which may be leased in future, in order that the whole of the demands of the state which each individual is bound to pay, may be certain and not arbitrary ; not liable to variation and increase at the will of the Government.

The recent order of the Court may appear adverse to a permanent settlement of the land rents. These orders, however, I conceive are intended to apply more immediately to the provinces ; in any event they only prohibit a too premature proceeding in fixing the rents in perpetuity, before an ascertainment of the utmost extent to which the productive resources of the country can be carried. The experience of nearly two centuries ought to be sufficient to enable us to determine on the amount at which the land tax should be permanently fixed, particularly on building ground, and on an island like Bombay. I fear that, unless the maximum of tax to which land holders shall be ultimately subject be not declared on the promulgation



of the determination, which the Government may now adopt, individuals will be deterred from vesting their capitals in any further improvement of the island ; for nothing is so prejudicial to the progress of improvement, as a dependency, as well in respect to the amount of rent as the permanency of tenures, upon the will and pleasure of the ruling authority.

In tracing the progress of improvement in the town, or the increase of private buildings, the greatest portion of the property will be found to have been created since the year 1758. The quantity of ground paying rent, by measurement is . . . . . 2,87,468. Of that quantity the property paying Pension and tax, by measurement is . . . . . - 75,046.

leaving square yards . . . . . 2,12,422,

which, as not being subject to the payment of the tax of two shillings in the pound established in 1758, may be considered to have been created since that year, which is a great amelioration in a short space of time, and is to be attributed principally to the completion of the line of fortifications, which of course made the inhabitants anxious to reside within the walls of the Fort, where they could be best protected.

Since, however, the removal of the old Mandavie custom house to Musjid bunder, an increase of substantial buildings extending very nearly to three miles from the Fort, has appeared within these ten years, in a ratio exceeding the improvement noticed in the preceding paragraph. This spirit of vesting capital in land has arisen as much, in my opinion, from the mode in which individuals have been permitted to occupy lands, and the lowness of the ground rent, as from the decrease in the rate of interest, or from the difficulties which have of late years been experienced in the more advantageous employment of money.

Possessed of these data I proceed to the next division of the enquiry ; to offer some observations on Captain Dickinson's Revenue Report.

These data which my long employment in the Secretary's Office, and the knowledge I have thence acquired of the records of the Government have enabled me to collect, and to bring to view in a manner more satisfactorily probably than Captain Dickinson had the means of doing, will I trust tend to elucidate many of the doubts with which that officer's observations are delivered ; and enable the Government, by tracing the evil from its source, the better to understand the nature of the case, and to adopt such mea-

asures as may be necessary to secure the property of individuals, and to realize the public revenues by a more simple and efficient system than prevails at present.

In the course of these observations I have endeavoured to meet the arguments contained in the report of the various tenures under which the ground within the fort of Bombay is held; the remarks I have to apply, therefore, to Captain Dickinson's view of the subject will be but few.

Captain Dickinson commences by stating that the ground comprising the area of the fort is held of the Hon'ble Company under various *tenures*, enumerating nine. As no benefit can result from any attempt to trace the origin of these variations, beyond what has been attempted in this report, I will not enter into the inquiry. It is not at all surprising that during so long a period when the island appears to have been almost left to itself, and individuals permitted to take ground as they pleased, and no system or regulation established for the security of the revenues, that taxes of various denominations or tenure should have crept into fashion. I am only surprised that greater irregularities have not occurred.

The distinction drawn on the 3d of November 1731, between the rent to be paid by the English and native inhabitants, will account for some ground paying six, and other eleven reas per square yard. The *lump* I cannot explain, it is a species of impost created probably by the ingenuity of some of the Collectors; for instance the pension tax and six and five reas ground having been leviabie on some of the property, the whole has been consolidated, bills made up in the *lump*, and the term has thence derived its birth.

I have not been able to trace any proceeding respecting the levy of fifteen reas per single yard, but from one of the statements in Captain Dickinson's report, that tax does not appear to have been so productive as the six reas per square yard.

I am not aware of any express orders from the Court for the formation of a new register of the landed property within the fort, subsequently to the year 1703. Those quoted by Captain Dickinson, were by the Government. The resolution of the 3d of December 1731 clearly explains itself. The English inhabitants were to pay six, and the native eleven reas a square yard; there are inhabitants now living who recollect the space on which the Government house is built, and the whole range where the rope walk stood including the premises belonging to Mr. Forbes, and in fact the best part of the fort as plantations of cocoanuts; which it became the policy of the Government to acquire and to remove. The Fazen-



dars' property, therefore, by exchanges became the Company's, and has been again transferred to individuals; but, in those exchanges, the property lost whatever value may intrinsically attach to the term Fazendar.

It would be an endless task to enter into an examination of the statements annexed to Captain Dickinson's report, and to endeavour to reconcile the views and proceedings of former Governments. It is clear to me that the quit-rent and the pençao have been confounded; six reas have been established as the rent of one species of property, and eleven reas of another. The native inhabitants have been taxed by one system, and Europeans by another, and some ground has been let free of rent entirely; and the ten per cent. tax of 1758 has been levied on some property and not on others; in adverting to these circumstances one cannot be surprised at the various denominations of taxes to be met with in the rent rolls, as exhibited in Captain Dickinson's Exposition.

To the queries contained in the 14th paragraph, I reply that, in my opinion, the six reas ground did not originally belong to the Company, but that latterly it did, the precise period of its becoming public property is not traceable; but admitting that the six reas ground was originally the Company's, their right has been impaired and forfeited. I am of opinion that the Company possess the right to increase the rent; upon the fourth question, I think surplus ground paying rent is not resumable by the Company; and I entertain considerable doubts whether the surplus ground paying no rent is so, particularly if it has been alienated upwards of twenty years, it is a possession adverse to the Company's right. Admitting it, however, to be resumable, of what advantage will it be to the Company to obtain a few square yards in different parts of the town? It is rather too late to recover property, that has been alienated probably for upwards of a century; but rent\* should in future be levied on such excess of ground.

I differ entirely from the opinions contained in the 20th and 23d paragraphs of Captain Dickinson's report. That respectable officer could obtain but a limited insight into the nature of the landed property within the fort, from not carrying his enquiries beyond the year 1720. At that period I have adduced evidence sufficient I think, to prove that the Company possessed but a small portion of ground within the fort. The evil of not ascertaining what were

\* It is provided for by the 10th Article of rule, Ordinance and Regulation III. 1812.

the Crown lands commenced at the date of the cession “from the indefinite mode in which Cooke had received it, it was impracticable to ascertain which of the inhabitants were legally possessed of sufficient titles to their estates, no stipulations having been made of the King’s sovereignty to the soil. Some of the best estates on the island refused to pay rent, and produced titles which could not be disputed, though believed to be fictitious.” Has any thing been since done to remove those doubts, and are titles which, though questionable, could not yet be disputed in 1666, to be investigated in 1814? Captain Dickinson states “that a system though ineffectual was *early* introduced to preserve the Company’s right.” The first appearance of the introduction of any thing like a system was in 1731, I cannot call that an early period. What system prevailed prior to that date to preserve the Company’s right’s? none that I have been able to discover. The Company unquestionably possessed some lands around the castle at the period of the cession, but comparatively with the extent of private property it was insignificant, if we are to believe the evidence deducible from Bruce’s Annals, and Fryer’s Historical Account of Bombay, and the Hon’ble Court’s orders to purchase the cocoanut oarts “to the extent of a mile from the castle.”

The order from the Hon’ble Court adverted to in the 21st paragraph was against the grant of a lease for 99 years, with the rent probably fixed for that period; a lease of that description was certainly worse than those which the Government has been in the practice of granting. In the former the rent could not be increased, but in the latter it might. The objection, however, of the Court was to the perpetual surrender of the fee simple. Their words are “we find in consultation the 9th of December 1719, an old house and ground called Sir John Weybourne’s sold to Mr. John Hill, for one hundred and eighty Rupees to him and his heirs for ever; we do not like this way of giving any body a fee simple or absolute inheritance of any house or ground in Bombay. It may one time or other be of ill consequence. We will have no more of it. But we allow you to grant leases for a term of years, or for lives *with a liberty of renewal*, but in that case, dont give a very long term, for once Bombay could be made secure and fit to invite merchants and useful inhabitants to reside there, we cannot doubt the ground rents rising considerably.”

There is something extraordinary in the sale and repurchase of this old house and ground. On the 20th February 1715, the Go-



vernment bought of John Hill in behalf of the Company, "all that messuage, &c. commonly called, or known by the name of, Sir John Weybourne's house" for Rupees 3000, and, on the 9th December 1719, the Government sell this very property to the very same person for Rupees 180 only !

The orders of the Hon'ble Court, however, were ill adapted to the object in view, or to the feelings and customs of a native community. No Native would have invested his capital in buildings on leases for a short term of years, or for lives, even with a liberty of renewal, because that condition infers a doubt of its permanency. Suppose the Company's lands had been leased in 1700 for 99 years ; and that, on the expiration of the leases in 1800, the Natives had witnessed the whole property, to the amount of half a crore of Rupees, revert to the Company. The effects of such a system upon the present generation, would have been fatal to the best interests of the Company. The transfer of so large a capital once the property of the subject to the sovereign, would have been a death-blow to the improvement of the lands the Company yet possess.

The last division of my report is to determined the rate at which the rent shall be fixed for the future.

According to Captain Dickinson's data, 834 square yards of ground most advantageously situated within the town wall, paying eleven reas the square yard, or Rupees 24 2 76 per annum to the Company, yield to the present holder, from being relet to under tenants the enormous sum of 1008 reas the square yard, or Rupees 2103 per annum, and estimate to be worth Rupees 35,039 or Rupees 42 the square yard.

"If the pension or quit-rent were to be levied on this property according to the original principle at twenty-five per cent., it ought to pay 252 reas per square yard ; if to this were added the tax imposed in 1758, it ought to pay as pension and tax 353 reas. If ten per cent. alone be collected it ought to pay 100 reas the square yard, and if five per cent only be imposed it ought to pay fifty reas the square yard."

This is, however, no criterion of the general value of ground. The property is situated in the most advantageous part of the fort behind the Barracks, where the under-tenants have merely temporary sheds or shops, and is the property referred to in the 158 paragraph of this report, as belonging to the Company. It can never be expected that any Government can realize the profits of individuals,

or a great landholder those of his under tenants. It would be bad policy to attempt it. There is moreover a wide difference between the character of the Company now and in 1703. At that time they were not the great sovereign they may now be considered to be, and their policy should be regulated on more enlarged principles. They should be content with a moderate quit-rent as an acknowledgment of their sovereignty, and leave it to the industry of individuals to improve the property to the utmost advantage for their own benefit. Their landed property should be rendered subservient to the increase of population, which naturally leads to increase of wealth. A greater revenue can at any time be realized by a small increase on the excise than by any augmentation in the rent on lands; and I am inclined to think that, if the whole of the rent on building grounds were to be equalized and permanently fixed at its present rate of eleven reas the square yard, the revenue would in the course of a few years more than treble the utmost increase of assessment you can derive from the island.

As however the Court may expect an increase, and the majority of those whom I have consulted seem to think the ground rent moderate, the object at present is to fix upon such an augmentation as shall not operate as a discouragement to the increase of the population of the island.

The average value of one square yard of ground within the fort is assumed by Captain Dickinson at fifteen Rupees; six per cent. interest thereon is Rupees 0 3 60, which he calls the profits. Ten per cent. on the latter will be found to yield thirty-six reas per square yard, which he proposes as the future annual rent for one description of the Hon'ble Company's ground. That that calculation is not made on too high a scale, the following statement of ground sold within the fort subsequently to the fire in 1803, will probably satisfactorily prove; viz.

Moody's street . . .	331	sqr. yds. sold for	5999 1 58	Rs. 18 0 50	per sqr. yd.
Do. do. . . .	489	„	8100 1 14	„ 16 2 26	„
Great bazar street .	189½	„	5732 1 50	„ 30 1 00	„
Moody's street . . .	275	„	4491 1 75	„ 16 1 33	„
Street not mentioned	286	„	3222 2 02	„ 11 1 07	„
Solwar street . . .	166½	„	2699 3 19	„ 16 0 86	„
Do. do. . . .	58½	„	1049 1 96	„ 17 3 76	„
Moody's street . . .	68	„	1798 2 40	„ 26 1 80	„
A sale by the Moody's family to Nagur Hirjee for			13 2 00		„



Great bazar street	194	sqr. yds. sold for	7283 0 98	or	37 2 17	per sqr. yd.
Golwar street . .	95½	„	1466 0 65	or	15 1 41	„
2d Bazar street . . .	388	„	5687 0 44	or	14 2 63	„
Do. do. . .	104	„	3095 0 16	or	29 3 04	„
Do. do. . . .	328	„	9749 3 20	or	29 2 90	„
Mahmed Suffer street	138	„	3084 3 96	or	22 1 42	„
Do. . . .	333	„	7059 2 40	or	21 0 80	„
Bazar street . . .	290	„	7999 2 60	or	27 2 34	„
Great bazar street .	366	„	13000 1 28	or	35 2 08	„
Moody's street . . .	233	„	4767 3 05	or	20 1 85	„
Street not mentioned	2400	„	30000 0 00	or	12 2 00	„

The demand for ground, however, within the fort was great after the fire in 1803 and the price rose in consequence ; but the average price before that calamitous event was eight, ten and twelve Rupees per square yard. The Company paid for Ardaseer's ground twenty-five Rupees and for Hormasjee Bomanjee Rupees sixteen per square yard.

By taking the value of ground at Rupees twelve and two quarters per square yard, the future rent would be thirty reas the square yard, which is very nearly equal to £48 per acre. The late town Committee in a report dated the 11th of May 1803, thought that the ordinary annual ground rent near town being eleven reas per square yard, was a very handsome rent.

Let us ascertain the rent at which the ground within the walls of the fort is taxed. The assessed and pensioned ground yields the Company only Rupees 5257, whilst the Parliamentary assessment on houses and grounds within the same limits, amounts to five times as much, or about twenty-five thousand Rupees per annum. The landholders in the town of Bombay hence contribute for the cleansing, watching and repairing of the streets, five times more than they contribute towards the maintenance of the expences of the State, for the security of their rights and property, and for the protection which they enjoy against foreign enemies. The reverse upon every principle of taxation ought to be the case.

According to Captain Dickinson's statement,* the quantity of ground paying pension and tax by the Collectors books is . . . . .			60,992	0	00
The ground paying six reas per square yard and the lump, measures . . . . .			90,398	0	00
And eleven reas per square yard . . . . .			1,07,854	0	00
Square yards . .			2,59,244	0	00

\* Captain Dickinson's survey report will have been more complete had he given the area of the space within the walls of the fort in square yards. The Company's property, &c. &c.

From the whole of which a ground rent, tax and quit-rent is derived to the extent of Rupees . . .	5,257 3 49
---	------------

---

being at the rate of little more than eight reas per square yard, or about £12 per acre.

But in estimating the amount at which the land is taxed, it is fair to include the assessment levied under the 33d George III., the annual rent of the property assessed within the walls of the fort amounted in 1813-14 to 5,27,360; the assessment at one twentieth, excluding the Company's property, is Rs. . . .	23,182 0 00
Add the ground rent as above inferred . . . .	5,257 0 00

---

Total ground and house rent . . . .	28,439 0 00
-------------------------------------	-------------

---

which if thrown upon the number of square yards assessed to the revenue, being 2,57,244, would average about forty-four reas a square yard, pretty nearly £66 an acre.

The great price given for all ground within the fort which seems daily rising; the buildings carried on in every quarter of the European part; the commodious and costly family dwellings which many of the Natives have constructed, and the large and expensive apartments used as shops and commission-warehouses by Natives as well as Europeans, afford the strongest evidence of the value of ground within the fort of Bombay; and I am of opinion that on an average it could well afford to pay a rent at the rate of £105 per acre, or say seventy reas per square yard; but as it is already assessed at the rate of fifty reas a square yard; or rather, as it already pays a Parliamentry assessment at the rate of thirty-six reas per square yard, the question to be determined is whether the Company should exact seventy reas in addition, or fix the future quit-rent at the difference; upon this point I think there can be but one opinion.

I am fully aware of the arguments that may be adduced against the principle of admitting the town assessment to operate as a deduction from the contribution which the State has a right to expect from the subject; but I am satisfied that if the rent be fixed at £105 per annum per acre, or at the rate of seventy reas a square yard, in addition to the thirty-six reas per square yard paid to the assessment, we shall I fear impose and insuperable bar to the progress of all further improvements.

To judge of the practicability of increasing the rent it may be as well to ascertain the rate at which the inhabitants of Bombay are taxed.



I have already taken the land, and larger revenues and the Customs at Rupees . . . . .	10,42,148 0 00
Suppose we add for the assessment, wheel tax, market fees and other contingent taxes to which the inhabitants are subject . . . . .	1,00,000 0 00

Rupees . . . . 11,42,148 0 00

the fixed population I have taken at 1,80,000 the average of all the taxes is therefore Rupees 6 1 38 per head\* which is not equal to one tenth of the earning of the great part of the population, and may be considered as an average, moderate upon the whole, for a flourishing island like Bombay; which being moreover collected almost wholly through the custom-master, the inhabitants are but little exposed to the vexatious importunities of the tax gatherer.

It is not, however, from the condition of the majority of the population that we can judge of the practicability of increasing the rent on building ground. They inhabit huts constructed of the cheapest materials, and which cover a space chargeable probably with a few reas of ground rent. It is necessary we should ascertain whether a builders' is a profitable trade in Bombay.

Adam Smith states "that the building rent is the interest or profit of the capital expended in building the house. In order to put the trade of builder upon a level with other trades it is necessary that this rent should be sufficient, first, to pay him the same interest which he would have got for his capital, if he had lent it on good security; and secondly, to keep the house in constant repair; or what comes to the same thing, to replace within a certain term of years, the capital which had been employed in building it. The building rent, or the ordinary profit of building, is therefore, every where regulated by the ordinary interest of money. Where the market rate of interest is four per cent., the rent of a house which over and above paying the ground rent, afford six or six and half per cent. upon the whole expence of building may perhaps afford a sufficient profit to the builder. Where the market rate of interest is five per cent., it may perhaps require seven or seven and half per cent. If in proportion to the interest of money, the trade of the builder affords at any time a much greater profit than this, it will soon draw, so much capital from other trades as will reduce the profit to its proper level. If it affords at any time much less than this, other trades will soon draw so much capital from it, as will again

\* In England it is more than as many pounds per head.

raise that profit, whatever part of the whole rent of a house is over and above what is sufficient for affording this reasonable profit, naturally goes to the ground rent, and where the owner of the ground, and the owner of the building are two different persons, is in most cases, completely paid to the former.''

The current or market rate of interest being six per cent., the rent of houses in Bombay ought, therefore, over and above paying the ground rent, to yield eight or eight and a half per cent. to the proprietor. With the view of forming some judgment upon the value of property within the fort I have framed statements of the ground belonging to eight of the principal landholders within the fort, to ascertain whether the net rent yields a fair and sufficient profit on the capital invested. 'The documents\* are framed upon as correct information as I have been able to obtain, and by these it appears that in four out of the eight cases brought forward, the property within the fort is over taxed, two are assessed to the utmost extent of the principle, and two are under assessed. It is, however, generally admitted that those buildings have been constructed on a very expensive scale, and that the ground and place of the superstructure have not been disposed of to the best advantage. In respect to the other statements it is probable that I have over estimated the value of the property and underrated the annual rent.

The documents, supposing them to be accurate shew either that the property within the fort is sufficiently taxed, or that the Proprietors do not exact an adequate rent for their houses. To judge from the very exorbitant rent which Europeans are obliged to pay for houses the latter conclusion must be erroneous; whether the natives pay as exorbitantly I have no information, I should however think not. But whatever may be the rent to which the tenants are subject, and whatever may be the profit or loss of the landholders, it must be admitted that the Company do not derive an adequate rent from the ground.

The necessities of life are exorbitantly dear in Bombay and the wages of labour are consequently at least one hundred per cent greater than in any other part of India. The expences of building, therefore, are proportionably great and will account for the apparently moderate profit enjoyed by the builder.

I have offered an opinion in a preceding paragraph of this report that if the ground rent were to be equalized and permanently fixed at the rate of eleven reas the square yard, the revenue would in the course of a few years more than treble the utmost increase of assessment that can be derived from the land on the Island. This re-

\* These Statements are omitted here. — S. G. S.



mark I am ready to admit is more applicable to lands in the country beyond the space under consideration than to the limits of the fort, which being occupied principally by Europeans, and by the wealthier Natives, can afford to pay a greater ground rent; but still this portion of the Island and as far as the three mile stone is already taxed higher than any other division.

In establishing a principle of taxation for Bombay, the peculiarity of its situation should never be lost sight of. It is literally a barren rock. It affords no encouragement to agricultural speculations, but its commercial and maritime advantages are great. These advantages, however, are encouraging only to men of property, to those who have a little money to embark on commerce. The large supplies which the shipping require are derived from the continent and from foreign territories. The adjacent island of Salsette even, capable as it is of supplying all our wants, yet contributes but little towards that demand. To populate such an Island a moderate land tax, unrestrictive leases and security of possession, were indispensable at the introduction of our authority, and the policy of pursuing the same system with the view to retain and increase that population, appears to me to be indisputable. How few of the inhabitants of Bombay have that unconquerable feeling, the love of country to rivet them to the soil, under every disadvantage, which characterizes the population of other regions more favored by nature. Her inhabitants are absolutely strangers, who repair to Bombay to supply the demand for labour; to secure their permanent residence, let them occupy the ground free of rent, and you will derive a greater revenue from their industry, and from the two articles of spirits and tobacco which they consume, than from any assessment you can fix upon the lands.

I will submit the grounds on which I form that opinion. The floating population I have taken at 60,000 souls, composed of Camatees, Ghatees, Carwas, Mahrattas, Arabs, Persians, and Goa Portuguese, a great part of the sea faring men, with many Parsees. The four first mentioned description remain in Bombay a few years; hoard their earnings, and having saved from two to three hundred Rupees, return to their native country, where they obtain as much land as they require, little or at all assessed, by the cultivation of which they obtain a sufficiency for their future maintenance. It is true that their property is at the mercy of a despotic Monarch; their poverty however, secures them from the rapacity of the state, and of its officers; and they only estimate the advantages of a country, by the easiest and cheapest mode of maintaining their existence.

To convert the floating population into permanent residents, suppose the Government were to allow these people to occupy lands free of rent; and they should be encouraged to settle in Bombay, the state would derive a certain revenue of at least 80,000 Rupees a year from the arrack and tobacco they would consume. That population by becoming permanent would make room for others to supply the demand for labour, and so on until the population would spread over to Salsette, and half a century hence it would be time enough to establish a ground rent over the Island on the principle that may prevail within the limits of the walls of the Fort.

Upon these data, therefore, and under these impressions, I conceive that the ground rent should not be fixed at more than 105 £ per Acre or per square yard . . . . . 70 reas. But as the Parliamentary Tax already bears upon the Government in proportion of . . . . . 36 0 00

The ground rent for the future should be permanently fixed at . . . . . 34 0 00 Which upon 2,59,244, square yards would yield rupees 22,036. Deduct rent at present levied . . . . . 5,257.

---

Gives an increase of Rupees . . . . 16,779.

I am aware that the assessment is not levied as prescribed by the act, upon the gross amount of rent, but upon a principle favourable to the owners of houses and grounds; and that by fixing the maximum of rent at 70 reas per square yard, the Magistrates have it in their power to absorb the whole of that rent by levying the assessment on the gross annual rent; such an attempt however, need not be apprehended; but if made, it can be counteracted by the Government decreasing the rate of the assessment.

In the event of the assessment being at any time reduced the rent payable to the company should be increased; provided that, upon the whole, the land holder pays no more than 70 reas the square yard.

The rent of houses for 1813-14 within the fort amounted to 527,360 (including the Company's property) and the assessment to Rupees 26,368 at the expiration of the present charter then, or say in twenty years, the inhabitants will have paid Rs. 5,27,360 0 00 I make no doubt if the collections were entrusted to the Collector of Bombay, and the establishments for cleansing, watching and repairing the streets within the limits placed on a more economical and



equally efficient scale, the whole of these expences could be maintained for 13,184 a moiety of the present assessment, which for twenty years would be	2,63,680	0	00
	2,63,680	0	00
Deduct expence of re-making the drains . . . .	50,000	0	00
leaves Rupees . . . . .	2,13,680	0	00

as a saving which would be realized by the Company as a fiscal receipt in twenty years, by altering the limits of the town and placing the expenditure under greater controul and more economical management.

It will rest with the Government to determine whether it would be advisable to consult the Magistrates upon the practicability or expediency of co-operating in such a plan, the object of which has the public good alone in view. The construction of the drains is indispensable to the salubrity of the town of Bombay. I recommend that the advance should under any circumstances be made by the Government to enable the justices to complete so salutary a work, the assessment would repay the amount as it has before done, in the instances where pecuniary aid has been afforded to His Majesty's Justices.

Supposing then the ground rent to be fixed at thirty-four per square yard, the terms to be conceded to the assessed proprietors would be the removal of all doubts as to the permanency of their tenures, and they and the pensioned proprietors would be guarded against any further increase of tax upon their landed property.

The advantages of consolidating all the taxes into one, a quit-rent, at the rate of seventy reas per square yard are too obvious to require recapitulation. By such a consolidation the duties of the Collector's Office would be so simplified that he might make the collections and render an account of it on a smaller establishment and in a less confused manner, than he can do in the present state of things.

The rent of ground not built upon, but let out to under-tenants, for the erection of stalls and temporary sheds, should be assessed at a quit-rent of two hundred reas the square yard.

I propose that, during the period a house or warehouse may be untenanted the proprietor shall be subject to the payment of ground rent at the rate of eleven reas the square yard only; this will still improve the present receipts and render the general plan less objectionable.

It will be necessary to frame and pass a regulation for the future collection and management of the revenues of Bombay; which should not however be done, until the survey shall have been completed, and a system of taxation established generally for the whole island.

No better mode can be pursued in giving effect to any plan that may be determined upon, than that of following the precedent of 1674, the preamble to Aungier's convention, is remarkably applicable to the existing state of the tenures of Bombay. An assembly of the inhabitants need not be convened, but the measures determined on promulgated under a declaration of the views and intention of the Government, couched in terms similar to those contained in that instrument. The nature and variety of the existing taxes, and the instances where they have been charged and increased, as well with respect to the pensioned property as others, detailed in a clear and comprehensive manner, in order that the right to increase the rent over every species of property may appear distinct and indisputable.

Pearls and precious stones have from the earliest period been exempted from the payment of any customs or duties on import or export; and the Hon'ble Court have recommended that every encouragement should be given to the diamond merchants to settle on the island. These article continued to be exempt from duties until the year 1810 when they were first imposed. The receipts have been insignificant and the impost has certainly discouraged the diamond merchants from resorting to Bombay. That pearls and precious stones are smuggled and evade the duties are unquestionable, and as the object in imposing the duties has failed, I would recommend that clause 4th Sec. III. Reg. I. 1810 be annulled, and the pearls and precious stones as heretofore be imported free of customs and duties.

I would also recommend that the intention of taxing lime kilns be relinquished as increasing the expence of building, already too exorbitant; and if the customs on timber and plank\* should not amount to a large sum per annum, I think they should be allowed to be imported free with the same view.

With all these remissions the customs would not in my opinion decrease provided they were levied in a different plan. That is by the establishment of a tariff to be framed by a Committee by

\* I have since ascertained the amount to be on an average of five years Rupees 6956.



which the duties should be collected instead of the existing mode, which appears to me to be open to great abuse.

I beg briefly to recapitulate the facts which this investigation appears to me to have established, viz :—

That the island was received from the Viceroy of Goa without the Crown lands having been ascertained or a statement given of the extent of them, it thence became impracticable to discriminate which of the inhabitants were legally possessed of sufficient titles to their estates, that some of the best estates refused to pay rent and produced titles which could not be disputed, though believed to be fictitious.

That with the view of removing these doubts, and of appeasing the apprehensions of the inhabitants, a convention was concluded by Governor Aungier which commuted, for a certain sum of money, whatever rights the Company might have possessed over the estates on the island, which were in consequence acknowledged by that instrument to be freehold property; under a reservation, however, of the quit-rent, and according to the ancient constitution of the island, of a claim to the military services of the inhabitants.

All the uncultivated lands therefore, excepting probably such as by the constitution of the island, was an appendage to the cultivated portion as pasturage ground, was, at the date of that convention Crown land, inclusive of the marshy grounds; subsequently to which the Jesuits' lands, the forfeiture under the proclamation of 1720, and Rama Camaty's property devolved upon the Company; but that no register whatever of the extent of these lands is forthcoming.

That from the indefinite mode in which the orders of the Court of Directors of 1679-80 to let the uncultivated land out on rent, to invite settlers on the island to assign portions of lands to Gentoo soldiers for their maintenance, and to restore lands to their former proprietors, were carried into effect, a considerable portion of the Crown lands must have have been alienated up to the year 1707-8.

That in that year the greater part of the present limits of the fort was private property, but that from the purchases and exchanges made from 1707-8 to 1758-9, it became the Company's, and been subsequently transferred to individuals.

That notwithstanding the resolution of the Government of the 3d December 1733, fixing a limited period for leases to be renewable on the payment of one year's rent, lands have continued to be let on indefinite tenures, since the conclusion of Aungier's convention; that encroachments on the public property have been recog-

nized, if not expressly sanctioned by the Government on the payment of rent on all ground that might be taken by individuals, and that the rights to the landed estates, not subject to the pension are at this date, precisely in the same doubtful state as they were at the conclusion of that convention.

That the Government from sanctioning the sales of assessed ground, and from becoming, in various instances, the purchasers of such property, have clearly defined its intention in respect to the nature of such grants that they were meant to convey a right in perpetuity.

That though many proclamations have been issued and other proceedings adopted declaratory of the Company's right to the soil, and to resume possession of their will and pleasure, these measures were pursued at too late a period to be effectual, and have been worse than nugatory, as not an instance is to be found where they have been enforced, the inhabitants having continued in undisturbed possession.

That in 1718 a tax was established over every description of property which may be considered to have operated as a commutation of the military services, reserved under Aungier's convention on the pension property: that in 1720, the quit-rent was reduced one half, but extended to all houses within cannon shot of the town wall; that in 1731 an additional quit-rent was imposed on all grounds which the English inhabitants might have taken in since the building of their houses, and set free of ground rent; but that the Native inhabitants were required to pay for the ground they occupied or should thereafter occupy, a quit-rent of six reas and a ground rent of five reas the square yard, which is now imposed on all ground required for building; and that in 1758 a tax at the rate of two shillings in the pound was imposed on the produce of all the landed estates in Bombay.

That the Government has exercised and can therefore again exercise, the right of modifying and of increasing the rent whether quit or ground, or of imposing an additional tax upon every description of property on the island, pension not excepted.

That even admitting the legal right to resume possession of assessed property, it would be an unwise measure to disturb the tenures by which lands are at present held by individuals; that the act would be "felt as a grievous hardship, if not an open and downright injury."

That with the view of removing all doubts respecting the tenures of the estates created since Aungier's convention, the right of pro-



property should be declared to vest in perpetuity in the present possessors, and that the rents should be permanently fixed on principles just and equitable to the Company and to individuals, except in respect to such grounds as are held under special leases or conditions.

The valuable surveys and the book of references which Captain Dickinson has completed should be lodged in the Collector's Office, as affording the fullest information on all points connected with the regular discharge of the duties of that department.

20th August 1814.

---

II. — *Translation of the copy of the ancient record regarding the delivery of the Port and Island of Bombay by His Excellency Antonio de Mello e Castro of His Most Faithful Majesty's Council, Viceroy and Captain General of India, in the name and behalf of His Most Faithful Majesty Dom Affonco, 6th, to Humphrey Cooke, Esq., Vice-Governor, for, and in behalf of His Serene Majesty Charles II., King of Great Britain, &c. &c.*

(Extracted, by permission of the late Viceroy, Don M. de Portugal, from the Archives of Goa, and communicated by Major T. B. Jervis, F. R. S.)

In the Registry of the Royal orders for the year 1665, which is, in this Secretariate of State of India, in folio 54, is found together with a letter written by His Excellency the Viceroy Antonio de Mello e Castro in the said season to His Majesty, a treaty of the surrender and delivery of the Island of Bombay, in the following manner:

In the name of God, Amen. Be it known to all to whom this public instrument of the possession and delivery of the Port and Island of Bombay shall come, that in the year of the birth of our Lord 1665 in the 18th day of February of the said year, then and there being in the said Port and Island of Bombay, which is of the Jurisdiction of Bassein,--at the large house of the Lady Donna Iñez de Miranda widow of the deceased Dom Rodrigo de Moneato; present, Luis Mendes de Vasconcellos of His Majesty's Council and Overseer of His Majesty's Estates in India, and Doctor Sebastiao Alvares Migos, Chancellor of the Court of Justice at Goa, the Vereadores and other officers of the Chamber of the said city of Bassein, as also one Humphrey Cooke (which name in the Portuguese or Spanish language would be *Inofre* Cooke) Governor of the warlike men of His Majesty the King of Great Britain, and Ensign John

Torne and other persons of the English nation, being all present with me, the undersigned Notary Public. When it was declared by the said Luis Mendes de Vasconcellos, and Doctor Sebastiao Alvares Migos that, they had come there from the city of Goa, by order of the Viceroy and Captain General of India, Antonio de Mello e Castro, who had sent them, giving them two letters from the King our master, and his, the said Viceroy's, directions: with the credential from His Majesty the King of Great Britain, and the commission by which Sir Abraham Shipman had made and appointed the said Humphrey Cooke to succeed him on his death: all which are hereunder copied as follows.\*

### No. 1.

I, Antonio de Mello e Castro Viceroy and Captain General, &c., maketh known to all to whom this Alvara (or instrument) may come, that, whereas, in conformity with the order received from His Majesty to deliver the port and town of Bombay unto the person nominated by His Majesty the King of Great Britain, I have for this purpose appointed and nominated Luis Mendes de Vasconcellos, &c. and Doctor Sebastiao Alvares Migos. And, as it is expedient that, for the better definition of all which on this occasion they shall have to treat about, they should be invested with sufficient powers, such as the nature of the matter requires, and having full confidence in the abovenamed persons, that they will act in a manner most pleasing to His Majesty, and satisfactory to His Most Serene Majesty the King of Great Britain, I am pleased to grant unto them, and do hereby grant unto the said Luis Mendes de Vasconcellos and Sebastiao Alvares Migos, my full power and authority to determine upon, and remove, all and whatever doubts may arise, observing nevertheless the instructions I have ordered to be given them; and every act of their's conformable thereto shall have the same effect and validity as if done, determined and ordered by me. Provided, however, that in the event of any case offering where they cannot proceed agreeably to my order, they shall acquaint me with every particular, and with their opinion thereon, to enable me to resolve upon the same as may be most convenient.

I do accordingly notify to the Captains of the Cities of Chaul and Bassein, to the Factor and Judges thereof and to all other Minister of Estates and Justice, officers and other persons whom this may concern; and I do hereby order and direct them to comply with this Alvara, and to see that it is wholly and fully complied

\* Only a selection of these documents is here printed.



with, kept, observed and obeyed without the least doubt, &c., as if it were given in the name of His Majesty, &c. &c. &c.

Written by N. FERREIRA, at Panjin.

The 10th January 1665.

No. 2.

TO ANTONIO DE MELLO E CASTRO, &c.

My friend, — I the King send to you greeting. By the article of the contract which has been agreed on with the King of England my good brother and cousin concerning the dowry of the Queen his consort, my well beloved and esteemed sister, which you will receive with this letter, you will understand why and how the port and country of Bombay belong to him, and the obligation I am under to direct the same to be delivered over to him. Immediately on your arrival at the states of India, you will ask for the credentials from the King, by which you may ascertain the person to whom possession shall be given, and make the cession. And you will accordingly cause the same to be made in the manner and form of that capitulation, observing the same yourself, and causing the whole and every part thereof to be duly observed ; and that the whole may be committed to writing very clearly and distinctly, &c. And you will send the same to me by different conveyances in order to settle and adjust the acquittance of the dowry promised to the King. By the other articles of that treaty it will be present to you the union we celebrated, and the obligation the King is under to afford me succour in all my urgencies and necessities, &c. &c.

(Signed) KING.

Written at Lisbon, 9th April 1662.

No. 3.

TO ANTONIO DE MELLO E CASTRO,

Governor, &c.

My friend, — I the King send you greeting. By way of England intelligence reached me that in the States of India doubts have arisen with respect to the delivery of the town of Bombay to the order of the King of England my good brother and cousin, in conformity with mine, which you carried with you. At which I was greatly surprised and much grieved ; because, besides the reasons of convenience of this Crown, and more especially of the State of India, which made it necessary for me to take that Resolution, I wish much to give the King of England my brother every satisfaction. For these and other considerations, and as the King my bro-

ther must have sent fresh orders removing every doubt there might have originated from those he sent first, I therefore direct and order that you do, in compliance with those orders of mine which you carried with you, cause to execute the said delivery punctually and without the least contravention, as the matter does not admit of any, and the delay is very prejudicial; and by your complying herewith as I expect, I shall consider myself well served by you, &c. &c. &c.

(Signed) KING.

Written at Lisbon, 16th August 1663.

No. 4.

*Articles by which Bombay was delivered by Antonio de Mello e Castro, Viceroy and Captain General; &c.*

The island of Bombay shall be delivered to the English with a declaration, that, whereas the other islands under the jurisdiction of Bassein have through the bay of the said island of Bombay, their commerce, trade, and navigation with equal rights, liberty and freedom, the said English shall never prevent, nor cause any impediment thereto, nor levy any tribute or gabelle, neither on the exportation of salt or other merchandise of those islands, nor on any other articles that may be brought there from abroad. And it shall be free for all vessels loaded or empty, to navigate from the same islands, and territories of the Portuguese or other nations that trade with them. And the subjects of the King of Great Britain shall not oblige them to discharge or pay duties at their Custom-house, &c. and they shall enjoy good treatment, and free admission to the ports of our territories as they have hitherto enjoyed. That neither the port of Bandora on the island of Salsette nor any other ports of that island shall be impeded, and all vessels from the said port or ports shall be allowed to pass and repass freely; and the English shall not allege that they pass under their guns, because it is on this condition that the island is delivered to them; and they cannot expect more than what is allowed them by the articles of the marriage treaty, &c.

That the English shall not receive any deserters from the Portuguese territory nor shall they under any pretence whatever conceal or protect them, as this is the most effectual means of preserving peace between the two Crowns, and of avoiding future injuries; and they shall engage to deliver up all such deserters to the Captain, for the time being, of the city of Bassein. And as many Gentoos who may have in their charge goods and money belonging to Portuguese



or other subjects of His Majesty, by way of retaining the same may, flee to Bombay and place themselves under the protection of the English flag, all such persons shall be apprehended until they shall satisfy the demands against them, or on their failing to do this, shall be delivered over to the Captain of Bassein, in order to satisfy the just claims of the parties whose property they have possessed themselves of.

That the English shall not interfere in matters of faith, nor compel the inhabitants of the island of Bombay to change their religion, or attend their sermons, and shall permit ecclesiastics to exercise their functions without the least impediment, this being a condition specified in the articles of peace under which the delivery of Bombay is made, &c.

That the fleets of the King of Portugal shall at all times have free ingress and egress into and from the said harbour of Bombay, &c.

That all persons who may possess estates on the island of Bombay, whether resident on the said island or residing elsewhere, shall be free to farm their estates or sell the same on the best terms they may be able to obtain, and should the English require the said estates, they shall give for them their fair and just value, &c.

That the inhabitants of the islands of Salsette and Caranjah and of other places under the Portuguese shall freely fish in the said bay and river, and in the arm of the sea which divides Bombay from Salsette, and the English shall not at any time prevent them, nor shall the English at any time, under any pretence whatever demand any tribute on this account.

That the Curumbies, Bandaries or other inhabitants of the villages belonging to the Portuguese shall not be admitted into Bombay, and all such persons resorting there shall be immediately delivered up to their respective masters, and the same shall be observed with respect to slaves who may run away, and likewise with regard to artificers who may leave the Portuguese territory and go to Bombay; they shall all be immediately delivered up; and if the English should at any time require the services of these artificers, they shall apply to the Captain of Bassein, who will allow them for a limited time, &c.

That in case any deserters from the Portuguese should offer to change their religion and pass to the confession of the English (to prevent their being restored to the Portuguese,) the said English shall not consent thereto; and the same shall be observed on the part

of the Portuguese with regard to persons who may desert to their territories.

That although the manor right of the Lady proprietrix of Bombay is taken away, the estates are not to be interfered with, or taken away from her, unless it be of her free will; she being a woman of quality, they are necessary for her maintenance. But after her death and when her heirs succeed to the said estates, the English may, if they chuse, take them on paying for the same their just value, as is provided in the case of other proprietors of estates; and should the English now wish to take her houses to build forts therewith, they shall immediately pay her their just value.

That persons possessing revenue at Bombay derived either from Patrimonial or Crown lands shall continue to possess them with, the same rights as before and shall not be deprived thereof, except in cases which the law of Portugal directs, and their sons and descendants shall succeed to them with the same rights and claims; and those who may sell the said estates shall transfer to the purchasers the same rights in perpetuity, that the purchasers may enjoy the same, and their successors in like manner.

That the Parish priests, and monks, or regular clergy residing in Bombay shall have all due respect paid them as agreed to, and the churches shall not be taken for any use whatever, nor sermons preached in them, and those who may attempt it shall be punished in such manner as may serve as an example.

That the inhabitants of Bombay and the landholders of that island shall not be obliged to pay more than the foras they used to pay to His Majesty, this condition being expressly mentioned in the treaty.

That there shall be a good understanding and reciprocal friendship between both parties, rendering one another every good office, like good friends, as this was the object of delivering this and other places, and the intention of His Most Serene Majesty the King of Great Britain, as appears by the treaty made and entered into by and between the two Crowns.

ANTONIO DE MELLO E CASTRO.

Given at Panjin, 8th Jan. 1665.

No. 5.

*Instrument of Possession.*

Possession was accordingly given and delivery made of the port and island of Bombay, which comprehends in its territories the villages of Mazagon, Parell, Worlee, &c., and the said Governor Humphrey Cooke accepted and received the same in the name of



His Serene Majesty the King of Great Britain, in the manner and form laid down in the instructions from the Viceroy Antonio de Mello e Castro. By all and every declaration, clause, and condition in the said instructions, which are fully expressed and declared, he promised (in the name of His Majesty the King of Great Britain) to abide ; and, saying, assuring and promising so to do, he took personally possession of the said port and island of Bombay, walking thereupon, taking in his hands earth and stones thereof, entering, and walking upon, its bastions, &c., and performing other like acts which in right were necessary, without any impediment or contradiction, quietly and peaceably, that His Majesty the King of Great Britain might have, possess, and become master, (also his heirs and successors) of the said island.

And the inhabitants thereof gentlemen and proprietors of estates within the circuit and territories of the said island, who now pay *foras* to the King our Master, shall pay the same henceforth to His Majesty the King of Great Britain. And the said L. M. de Vasconcellos, S. Alvares Migos, and the Governor Humphrey Cooke have ordered this instrument to be drawn up, and copies thereof given to parties requiring it, and that the same shall be registered in the book of the Tower of Goa, and in that of the Chamber of the city of Bassein, and of the factory of the said city, and at all other suitable places ; and that the necessary declarations shall be recorded in those books, that at all times may appear the manner in which this possession was given and delivery made. And as they thus ordered this public instrument to be prepared, they, the said L. Mendes de Vasconcellos, &c. &c., have put their names thereto in testimony of their having made the said delivery, and the Governor Humphrey Cooke, his, in testimony of his having accepted possession, &c. &c.

(Signed) ANTONIO MONTIERA DE FONCEÇA,  
Notary Public of the city of Bassein, &c.

### III. — Population of the Islands of Bombay and Salsette in 1826-27.

(Communicated by Major T. B. Jervis, F. R. S.)

No. 1. Census of the Population of the Islands of Bombay and Colabah taken in the months of Aug., Sept., Oct. and Nov. 1826.

Number of Houses.	Districts.	English.	Portuguese.	Parsee.	Jew.	Armenian.	Mussulman.	Hindoo.	Mahar.	Chinese.	Total.
1219	Fort . . . . .	432	359	6303	70	39	1232	5029	142	5	13611
5459	Dungaree . . . . .	46	1294	1764	1200	"	12888	29654	513	"	47359
4311	Bycullah . . . . .	51	114	983	"	"	9226	19076	1633	"	31083
894	Mazagon . . . . .	82	810	304	"	"	302	3056	142	"	4696
361	Malabar Hill, &c. . . . .	59	44	119	"	"	51	2180	29	10	2492
2259	Georgaum . . . . .	61	1448	1074	"	"	519	9898	7	33	13040
4904	Mahim, including Worlee, and all the villages between Sion and Chintzpegly . . . . .	32	3539	67	"	"	1399	12341	335	"	17713
520	Colabah . . . . .	175	412	124	"	"	303	1358	204	"	2576
	Total . . . . .	938	8020	10738	1270	39	25920	82592	3005	48	132570
	Military . . . . .	.	.	.	.	.	.	.	.	.	10000
	Floating Population . . . . .	.	.	.	.	.	.	.	.	.	20000
	Grand Total . . . . .	.	.	.	.	.	.	.	.	.	162570



No. 2. Abstract account of the Population of the Island of Salsette for the year 1827.

No. of Districts.	Names of Districts.	HINDOO.			MUSSULMAN.			PORTUGUESE.			PARSEE.			CHAMBHAR.			SIDDEE.			MAHAR.			Total in each District.		
		Male.	Female.	Children.	Total.	Male.	Female.	Children.	Total.	Male.	Female.	Children.	Total.	Male.	Female.	Children.	Total.	Male.	Female.	Children.	Total.				
1	Ghorabunder . . . . .	626	658	705	1989	49	63	46	158	195	204	231	630	2	2	4	4	4	7	5	16	4	3	11	2808
2	Dharavee . . . . .	713	713	1002	2428	21	19	31	71	848	925	1213	2986	6	7	9	22	"	"	"	"	1	"	2	5509
3	Mallar . . . . .	2658	2648	2879	8185	148	150	89	387	721	746	746	2213	6	6	"	12	30	24	22	76	1	101	314	11189
4	Bandora . . . . .	711	756	722	2189	108	106	75	289	1478	1451	1345	4274	8	8	4	20	"	"	"	"	11	7	28	6800
5	Tromba . . . . .	1218	1282	1027	3527	60	61	54	175	1616	1555	1626	4797	9	8	4	21	5	9	9	23	"	70	283	8826
6	Marole . . . . .	1097	1121	978	3196	25	33	33	91	520	610	549	1679	4	2	3	9	18	19	23	60	1	66	255	5291
7	Tannah . . . . .	3477	3038	2544	9059	676	709	584	1969	447	415	250	1112	28	21	12	61	13	12	3	28	"	63	503	12732
		10500	10216	9857	30573	1087	1141	912	3140	5825	5906	5960	17691	63	54	32	149	70	71	62	203	2	310	1396	53155
Number of Europeans in Tannah, including the Military in the Garrison and the Civilians at the Zillah Station . . . . .																						100			
Grand Total of Population on the island of Salsette . . . . .																						53255			

W. A. TATE,  
Revenue Surveyor.

## M E E T I N G S.

---

*June 13th. Present.* Captain D. Ross, President in the chair; Col. T. Dickinson; Dr. J. Burnes; R. X. Murphy, Esq.; Lieut. G. Jenkins; Captain W. C. Harris; J. McLeod, Esq.; Lieut. C. W. Montrieu; James Bird, Esq.; A. B. Orlebar, Esq.; C. Morehead, Esq.; Lieut. R. Ethersey; J. F. Heddle, Esq.

*Member elected.* Captain F. Lushington, A. D. C.

Resolved, That the Hon'ble Sir James Rivett Carnac, Bart., F. R. S. Governor of Bombay be respectfully requested to accept the office of Patron.

Resolved, That the President be requested to wait upon His Excellency to communicate the foregoing Resolution.

Captain W. C. Harris then stated to the Meeting that, with reference to his letter submitted to the Society on a former occasion, concerning the inland Lake in central Africa, he had just received a communication from the Cape of Good Hope, mentioning the arrival, at Kuruman, or new Latakoo, upon a visit to the Rev. Mr. Moffat, of a native chief from the banks of the great water.

Captain Harris proceeded to read the extract of the letter as follows:—

Cape of Good Hope, 12th April 1839.

“I annex duplicate of a letter lately addressed to you by the house, and having obtained a few particulars regarding the *Great Lake* which I conceive will be interesting to you, I shall give them just as I have received them; they are as follows.

“The Rev. Mr. Moffat a missionary stationed at Kuruman beyond the Orange-river, lately arrived in town and has since gone to England. He states that when he was harnessing and just ready to leave his station, a chief arrived from the bank of the *Great Lake*, and had been thirty days getting from thence to Moffat's station; that he then immediately took out his oxen and waited a day or two in order to collect and take down all the particulars of this hitherto-unknown Lake, and which he has taken home with him. The chief stated that the canoes which were made use of on the Lake are easily overturned unless they are skilfully used, and that the banks on the opposite side of the Lake are not visible from the extent of the waters. The object of the chief in visiting Moffat, is said to have been for the purpose of getting a missionary sent to their country and Moffat has probably gone home in order to bring it before the Society in London. The cattle of the country are said to be of a very large size.

“The above are all the particulars known here, and I place much credit in them myself, having had them from a very particular friend of Moffat's.

“Moselekatse has not been heard of for a considerable time, and it is supposed he has gone to the banks of this Great Lake.

“You will have been aware that a military post was lately established at Port Natal for the purpose of preventing further bloodshed between the Emigrant



Boors and Dongaan. We have received account yesterday that a treaty of peace has been entered into between them and ratified in the presence of the Commanding officer at Port Natal, Captain Jervis of the 22d, so that the Boors will now set themselves down in their new country quietly, and *treeking* will go on at a much greater rate than ever."

#### *Donation.*

6 Volumes Asiatic Researches, presented by Lieut. C. W. Montriou, I. N.

---

*June 26th. Present.* The Honorable Sir James Rivett Carnac, Bart., F. R. S. Patron, in the chair; Captain D. Ross, F. R. S. President; Colonel T. Dickinson; Colonel D. Barr; James Bird, Esq.; W. C. Bruce, Esq.; Dr. J. Burnes, K. H.; W. C. Boyd, Esq.; Dr. R. Brown; Peter Ewart, Esq.; Capt. J. Holland; T. W. Henderson, Esq.; C. McLeod, Esq.; John McLeod, Esq.; Dr. C. Morehead; Captain R. Oliver, R. N.; John Skinner, Esq.; J. P. Willoughby, Esq.; A. B. Orlebar, Esq.; R. X. Murphy, Esq.; Lieut. R. Ethersey, I. N.; Captain W. C. Harris; Lieut. H. A. Ormsby, I. N., F. R. S.; Captain F. Lushington, A. D. C.; W. Baxter, Esq.; H. Gordon, Esq.; Lieut. G. Jenkins, I. N.; Lieut. W. Christopher, I. N.; W. Howard, Esq.; J. F. Heddle, Esq., Secretary.

#### *Visitors.*

Lieut. H. Barr; Lieut. P. L. Powell, I. N.; Dr. J. E. Brenan; E. Danvers, Esq.

The Hon'ble the Governor having taken the chair, the Secretary read a statement of the origin and objects of the Society.

The Hon'ble Sir James Rivett Carnac rose, and assured the Meeting that he felt much gratified in assuming the office of Patron of the Society, whose exertions in the cause of Geography he had frequently heard mentioned with approbation by persons interested in the Royal Geographical Society of London.

His Honor admitted, to the fullest extent, the claims of the Society. He could not, he observed, pretend to those habits of scientific investigation which might have enabled him to contribute, personally, towards the excellent objects of the association; but, he should be always most happy to testify his approval of those objects by granting free access to the several public records, and lending every other assistance which his office might enable him to afford. He hoped that the Society would point out to him, whenever it deemed fit to do so, the means by which he could best promote its interests.

Proposed by Captain Holland and seconded by Dr. Burnes, K. H., that the best thanks of the meeting be given to His Excellency, for his acceptance of the office of Patron, and for the handsome manner in which he had guaranteed his support.

Captain W. C. Harris read an account of a visit to Sonmeanee, the seaport of Lus, in May 1839, during an attempt to reach Kelat from Kurachee in the disguise of an Usbec.

Read an extract from Dr. Hardy's private journal, giving an account of a visit, in company with Lieut Carless, I. N., to the Chief of Beila, the capital of Lus.

*Members elected.* Lieut. Harry Barr ; Captain G. P. LeMessurier.

*Donation.*

A copy of Captain Back's Journal, presented by Lieut. C. W. Montriou, I. N.

*August 1st.* James Bird, Esq., in the chair.

*Member elected.* Lieut. H. Reynolds.

Lieut. Ormsby, I. N., F. R. S., forwarded for inspection four charts of the survey of the coast of Ceylon with a memorandum descriptive of the extent surveyed, and the portion remaining to be surveyed.

Read a letter from T. B. Taylor, Esq., Madras Observatory, dated 29th June 1839, addressed to the Secretary, forwarding an account of some observations which he had made with the Dipping Needle belonging to this Society ; and stating that, he had met with some disappointment by reason of the axes of the needles not being perfectly cylindrical, on which account, recommending that they be sent to England to be reground, "this done, there will be several opportunities of the apparatus being again actively employed, and possibly, the observations which have already been made may be gone over again."

A letter from the Secretary to Government in the Secret Department dated 11th July 1839, presenting by direction of the Hon'ble the Governor in Council, copy of a Topographical Report of the city of Tatta in Scinde and of its environs, drawn up by Assistant Surgeon Winchester.

*Donation.*

Second Volume, Transactions of the Medical and Physical Society of Bombay, presented by the Society.

The Meeting adjourned.



P R O C E E D I N G S  
OF THE  
BOMBAY GEOGRAPHICAL SOCIETY.

---

SEPTEMBER — NOVEMBER, 1839.

---

I. — *A Pilgrimage to Hinglaj.* By Captain S. V. W. Hart,  
2nd (Grenadier) Regiment N. I.

[Communicated by J. P. Willoughby, Esquire.]

The celebrated temple of Hinglaj is situated at a distance of ten or twelve miles from the sea, in the southern extremity of the great range of the Hara mountains which divides the Province of Lus from Mukran. For many ages it has been considered by the Hindoos as a most holy place of pilgrimage, and the dangers and difficulties which beset the traveller on his way to this shrine, only render a visit to it the more meritorious.

As no accurate information regarding its true locality could be gleaned from the wild tales of those natives who had seen it, I gladly availed myself of an opportunity which offered, of accompanying the Hyderabad agent of a wealthy Hindoo merchant of Kurrachee, who intended paying his devotions there. That my presence might not inconvenience him, I contented myself with taking only a small rowtie and a carpet to sleep on, relying on his servants for attendance and food. At the time of making this arrangement I was not aware that the Agent was a Bhatia, and employed Pakran Bramins as cooks. This latter caste never destroy life in any way, and I discovered, when too late to remedy the evil, that my diet was to be confined to boiled rice and bread, with the occasional addition of a few sweetmeats. The party consisted of Thaomul the agent, his son, a few friends, a Bramin specially invited, and three others who accompanied him of their own accord. Including five Jakeea matchlock-men engaged as guards to the baggage and provisions, we numbered upwards of forty individuals; all but the latter mounted on camels.

Before a Hindoo can set out on this pilgrimage, it is necessary that he should obtain the services of an "Agwa" or spiritual guide,

to instruct him in what manner, and where, he ought to worship. These persons belong to families who have enjoyed the privilege of conducting pilgrims to holy places for many generations. Under their auspices (no matter of what tribe they may be) all the ceremonies are conducted and even Bramins are obliged to obey and fee them, although they may accompany the pilgrims, (as is generally the case,) merely for the purpose of investing children with the Je-neoo, (the sacred thread) or to be at hand when it is proper for presents to be made to persons of their tribe. At Hinglaj the Agwas alone officiate in the temple and share the offerings. But to qualify one of them to lead a party, it is necessary for him to have the permission of a person called the "Peer of Hindoos" in Sinde, who furnishes him with a "Cheree" or wand of authority, which he is required to give back on his return. The Cheree is a stick about two feet in length, forked at one end, and painted with red ochre. The Agwa carries it in his waistband on the march, fixes it in the ground whenever a halt is made, and lights a fire near it, with the ashes of which, each pilgrim marks his forehead before it is taken up.

The chief of the Hindoos residing in, or visiting, Sinde, lives at Tatta. The head of this family possesses a Sunud from the Delhi Emperors ordering all of that tribe to obey him and authorizing him to levy certain sums from those visiting Hinglaj. Each Agwa, or pilgrim, pays a fee according to the caste to which he belongs, before setting out on the journey.

As many thousand persons perform the pilgrimage annually he derives a considerable revenue from this source, and enjoys the reputation of being extremely wealthy. He has Agents at Kurrachee to whom he delegates his authority for the convenience of persons not passing through Tatta. One of these persons lately denied his sole authority to give the Cheree, and appealed to the Hakim of Kurrachee against what he styled an assumption of illegal power. At first he was supported, until the Peer showed his warrant, when the Governor declined interfering in the matter.

The Cheree having been obtained, and the requisite fees paid, the pilgrims resign themselves to the guidance of their Agwa. By his directions they put on clothes of a brickdust colour, and provide the necessary articles for the offerings. Men of respectability who pay their own expenses are now termed "Baboo," "Gruhust" and "Sunsaree." The general name given to mendicants of both sexes is "Uteet" and "Nuspuree," but when the males are distinguished, their title is "Maha Pooroos." That of all females is "Mahee." The Agwa invariably leads the party, no one presuming to go a



head of him. When several meet, the highest in rank takes the whole of the Cherees, but all share alike.

These preliminary arrangements having been satisfactorily completed, and the tax of ten annas paid, which is levied by the Ameers from each Agwa, as also two more taken on his own account by the person who collects it, my party left Kurrachee on the morning of the 24th January. I joined them a short distance from Camp equipped in native costume as most convenient for travelling. The Agwa (a tall stout Gosaen with a large black beard which gave him more the appearance of a Beloochee soldier than a Hindoo priest) was mounted on the leading camel, vociferating to the extent of his voice, "Bol" (exclaim!) on which his followers rejoined "Hinglaj jee jue" (victory to Hinglaj.) On enquiring the reason for this exclamation, I learnt that it alluded to the victory gained by the Goddess over the Giant King "Muhishu," an exploit which is narrated at length in a work called "Chundee."\*

It is there stated that this Giant had overcome the Gods in war, and reduced them to such a state of indigence that they were wandering about the earth as common beggars. She attacked and vanquished the monster, tore out his tongue, and flung it on the rock in front of her temple, where it is said to remain to this day.

The deity worshipped under the appellation of Hinglaj is one of the numerous forms of the goddess Parvutee. She is also styled here Kalee, Deveen, Maha Maga or Mata, and Mahee. Under the former names bloody sacrifices are offered to her; as Deveen she is looked on as the personification of nature, but as Hinglaj or Maha Maga, kindness and tender mercy are attributed to her. The cause of the celebrity of her shrine at the present time, is the circumstance of Rama Chandra, the 7th incarnation of Vishnoo having performed a pilgrimage to it, in expiation of his offence in killing the Giant Rawun, who was a Brahmin.

The account of Rama's journey is narrated in the "Hingool Pooran," which mentions that shortly after his return from Lunka to Dwarika with the liberated Seeta, he set out on his way to Maha Maga's temple; taking his wife with him, and accompanied by his brothers Luximan, Hunooman and Guneshu, escorted by an army whose numbers amounted to no less than eighteen pudums† of

\* Ward's Mythology of the Hindoos, vol. 3rd.

† One hundred lacs are one crore; one hundred crores one Urub; one hundred Urubs one Khurab; one hundred Khurubs one Sunk; one hundred Sunks one Neel; one hundred Neels one Pudum.

men. His first encampment was at the Ram Bagh near the town of Kurrachee whence he proceeded to 'Thonga Bheroo a distance of eight miles and breakfasted; on the right bank of the Hub river he halted for the night. His next day's journey brought him to a pass in the Pub mountains named the Ungakhera Bherum Luk, where he met with a chokee or guard house of the Hinglaj deity. They refused to allow him to pass with so many followers. A fight ensued, in which after losing many of his men, Rama was forced to retreat. Overcome with grief, he supplicated the Goddess to make known the cause of her anger. She appeared, and told him that he must visit her temple as a humble penitent, not as a king at the head of an army; but as some consolation to his numerous followers for the disappointment they must experience in not being allowed to accompany him, she decreed that their descendants should all, at some time or other, perform the pilgrimage. Retracing his steps to the Ram Bagh he sent for the pious Lalloo Jesraj, an ascetic who resided in a hermitage near the hot springs now called Peer Moo-gha, and taking him as his Agwa, accompanied only by Seeta, Luximan, Hunooman and Guneshu, again set out on the journey. At the Imlee or Goruk tank, a distance of about four miles on the road, they offered up prayers for the success of their undertaking, and passed the Ungakhera Bherum Luk in safety. A few miles beyond it, Seeta complained of thirst, and Hunooman endeavored to procure water by striking his foot violently on the ground. The dry bed of the Bahur river was formed by the blow, but no water. Proceeding onwards for some distance Luximan drove an arrow against the range of sand hills near the sea, one of which was detached by the shock, but his wish to alleviate the sufferings of their beautiful companion was equally unavailing. Descending to the flat which here extends upwards of a mile between the hills and the beach, in intolerable agony she pressed her spread hand on the ground when five wells, each containing a plentiful supply of the pure element, were instantaneously formed. No further obstacle occurred, and the ceremonies at the temple having been duly performed Rama Chundra painted with red ochre, on a spot inaccessible to mortals on the opposite mountain, the figures of the earth, sun, moon and stars, that all men might know he had paid his devotions there. The party then returned happily to Dwarika.

This abstract of the Hingool Pooran will explain the cause of the various religious rites performed on the journey. Pilgrims ought to set out from the Ram Bagh, but as it is not on the direct road from the town, prayers are offered up at the temple of Kaleekot on



the right bank of the river, beyond it. The first halt is made at the Imlee tank to which Rama returned after his defeat beyond the Hub river, and the Cheree being planted, the Goddess is entreated to afford every facility to her devoted worshippers now on their way to her shrine; offerings of a Dokra, a sooparee nut and other spices are made, which become the perquisite of the Agwa, and the party then proceed a few miles further to "Thonga Bheroo" where Rama broke his fast. This spot is marked by a few painted stones, the site of a ruined temple. Offerings having been made as before, and a short prayer recited, the pilgrims cross the river Hub, and halt for the night under a tree on its right bank. At sunset the same ceremony is gone through, and "Hinglaj jee jue" repeated by all. The next morning the Aghwa nominates certain persons to act as Chawdry, Mookhee, Munt, &c., whose duty it is to see that every one behaves with propriety and decorum, to prevent quarrels, and settle disputes while on the journey.

Owing to a heavy fall of rain a few days previous to our departure a large body of water was running in the river Hub when we reached it, but on our return a month afterwards we found only a small stream, which we were told would continue to flow for a short time, and then water would be found only in pools. No signs of cultivation or inhabitants were seen on this day's march, but a few miles above the ford some Noomreea families with their flocks were located. Before dark upwards of a dozen Gosaens joined our encampment, and the order of march was communicated to me. At break of day our food was to be prepared and as soon as we had eaten our meal the three tents having been struck and packed, all were to start together. The distance of the day's journey was to be regulated by the state of the wells on the road, but if practicable a halt would be made early enough to admit of fuel being collected, and to give time for the camels to graze before night. On this arrangement we broke ground at nine o'clock the following morning, and after crossing a flat of about four miles, reached a pass in the Pub mountains called Gundoba by Mahomedans, and the "Ungakhera Bherum Luk" by Hindoos. It is considered as marking the entrance to the territory of the Goddess Mahamaga, and when once beyond it, the pilgrims imagine that their journey will be happily accomplished. This scene of Rama's defeat is the fourth place of worship, and some stones, coloured as usual, point out the spot where it is to be performed. The ascent to the pass is but trifling, and the descent equally gentle towards a tract full of ravines, extending from the Mor range of mountains (which branch off from the Pub towards Beila) to the sand hills on the sea shore.

Some years ago the Luk was occupied by a party of Noomreeas, who plundered the pilgrims, and eventually stopped all communication, until the Jam of Beila sent troops, and dispersed them. To the left of the road, and a hundred yards distant from it, is the Bhowanee well, said never to be dry, yet travellers alone use it. The face of the country is here sprinkled with patches of milk bush, and low shrubs. On the right bank of the Bahur river (merely one of the larger ravines) a small bush marks the place where Hunooman failed in his endeavour to allay the thirst of Seeta. A few yards of red cloth (Karwa) are spread over, and pieces of rag tied to it to propitiate him. At the Booreed Luk where Luximan shot his arrow, the road leaves the high ground for the beach. This Luk presents a most singular appearance, and is formed by one hill having been detached, by some convulsion of nature, from the range here, about two hundred feet in height. The path runs along the edge of a deep ravine, where the rush of a mountain torrent has cut a channel as even as if excavated by art; and then winding along the back of the hill, slopes to the shore. The descent is gradual, and now that a broken part of the path has been repaired, laden camels pass without difficulty. The sea from this spot is not far distant, but further on the plain gradually widens until an extensive flat is left between the shore and the sand hills, in some parts nearly a mile in width, covered with a low jungle of tamarisk and wild caper bushes. Three miles from the pass is a nulla where travellers usually halt, in which brackish water is procured by digging. It was our intention to have stopped there, but on approaching it, we were greeted with shouts of "Shuru Hinglaj" from upwards of a hundred and fifty pilgrims on their return from the temple; who had taken up their quarters there for the night. We therefore marched on a mile further to where a decayed tree marked the position of the well in which was sufficient water for our small party. As soon as the baggage camels came up, I learnt the cause of our having so many as twelve loaded with provisions, for the other Agwas having been sent for, a seer of rice, some dal and a Dokra\* were given to them for each person, as also a present in money for themselves. It is incumbent on all who have the means to supply at least one meal to every pilgrim they may meet on the road, and Thaomul had calculated on seeing at least five hundred during the trip.

The following morning we continued our course along the flat to the "Seeta Koowas," where pooja was performed as usual. They are upwards of twelve in number and appear to have been sunk at different times, but not being lined, many have fallen in, and only two now con-

\* Half a pice.



tain water. The ruins of a small temple called "Gopee Chund Raja" by Hindoos, and "Peer Putta" by Mahomedans, were passed without notice. I may here mention that the generality of the places of worship of the idolaters are known to the followers of the prophet as "Peerkee juguh" — The tank of Shah Lall Bag at Sehwan the patron saint of the faithful in Sind, was the resort of thousands of the Hindoos before the conquest of their country, and was celebrated far and wide as the hermitage of Raja Burtaree, who quitted his throne to lead the life of an ascetic there.

A short distance beyond Peer Putta, the sand hills lose their precipitous appearance and gradually decrease in size, until they sink to the level of the plain. The bed of the bindoor river (a running stream only after heavy rain) is then crossed, the Cheree planted and Sungalaf worshipped. Our Agwa here placed the pilgrims in a line in front of him, and asked them where they had come from, and their reasons for quitting their homes. On Thaomul's replying, from Hyderabad, with the intention of paying their devotions at Shree Mata's temple; he said, he regretted his inability to undertake the perilous task of conducting so many persons to so holy a spot, having enough to do to take care of himself, and turning round, he ran off, of course pursued by all. Being soon caught, he sat down, called for his pipe, and allowed himself to be persuaded to do his best for *a consideration*. As soon as he was satisfied we again mounted, and passing over a barren plain, reached a range of sand banks, ascending which, we found ourselves in sight of the town of Sonmeanee, situated at the extremity of a large but shallow bay, and remarkable only from the absence of all verdure around it. We halted at a ruined Dhurmsalla, a short distance from the two log lined wells which supply the inhabitants with not very sweet water.

Before leaving Kurrachee I thought it best to address the Dewan of the Jam of Beila, informing him of my intention to pass by Sonmeanee. His answer reached me when on the road to it, saying he should be happy to afford me every assistance in his power. At the same time, however, he wrote to one of the Hindoos with me, to inquire my particular reasons for going to Hinglaj; as it was no *teerth* of mine, and he could not understand why I should put myself to all the trouble and expense of visiting it, unless I had some ulterior object in view. To this no reply was sent, but as soon as he heard of my arrival he came to visit me, and said that he was directed by the Jam to obey all my orders, and would if I wished accompany me on my journey. On my declining this mark of attention, he ordered a Noomreea Sepoy of the Jam's to attend me as long as I

remained in the district, warning him that he would be severely punished on any complaint being made by me, of negligence on his part. It was with difficulty I excused myself from complying with his request to feed my party at the Jam's expense, although I particularly explained to him that I was only a traveller. He said, his master wished by his attention to me to show the consideration that every British officer would meet with while in his territory.

We stayed two days at Sonmeanee to replenish our stock of provisions, which was to last till our return, as also to hire fresh camels in place of those brought from Kurrachee as they do not thrive on the forage found in this part of the country, and are less strong and healthy than those bred in the hills. The people crowded out of the town to look at me, but I did not experience any incivility. In the afternoon I strolled into the bazar, which contains only a few date and grain shops. The population does not exceed a thousand souls, mostly Noomreeas and fishermen, with a few Hindoo agents, shopkeepers and artisans. Seedee slaves are in great numbers, and many of them, both girls and boys, begged me to purchase them. So far have some of the Hindoos resident here got over their prejudices, that they employ slaves as household servants to clean their cooking utensils; but others of their caste will not eat with them.

A tax is levied by the Jam on all pilgrims, not beggars, for which protection is supposed to be afforded them while on the journey. In our case this was omitted, in consideration of Thaomul's master being in the habit of sending large investments of merchandise by way of Sonmeanee to Afghanistan. At midday on the 28th we resumed our journey; the Dewan accompanying me some distance. At parting I made him a present of a loongee with which he was much pleased. The direct route being wet, and unsafe for the camels, we kept along the beach until reaching the head of the bay into which the Pooralee river empties itself, we turned north, and keeping close to the edge of the sand hills, which border the mangrove swamp called "Gooroo Chela ka run," reached a pool of fresh water, where we halted.

On the borders of this swamp two small mounds of earth mark the graves of a Priest and his disciple who are said to have perished here about twenty years ago on their way back from Hinglaj. Their story was thus related by the Agwa. "A Chela fainting with thirst begged his Gooroo to give him a draught of water, as his toomree (drinking vessel) had none in it. At this time, that of the Gooroo was full, but thinking he should himself require it, he denied having any, and the unfortunate disciple dropped down dead.



“The false Priest then intended to refresh himself, but on lifting the jar to his mouth, to his horror he found it quite empty; the water having been miraculously dried up by the goddess Mata in punishment for his hard-heartedness. Staggering on a few paces, he also fell to the ground and expired.” It is customary for pilgrims to throw a dry stick on his grave, and water on that of the Chela, but most people do so on both, as their fate was alike.

The salt flat at the head of the run not being passable, was the cause of our making a circuit to Churoo. It is merely a place of encampment, near which a few herds of she camels are seen feeding on the tamarisk jungle which covers the inlets from the swamp. A short distance from our encampment the tomb of Shaik Ali, or Swamee was pointed out to me, built on one of the low ridges of sand which here extend inland as far as the eye can reach, covered with stunted milkbush and tufts of coarse grass. One of my Hindoo companions remarked that I must not be surprised to find “Saints” buried all over the country, for in Sinde, every Mahomedan who travelled on foot called himself a Fukeer; if on horseback a Meer; and when they died were sure to be honored with the title of Peer, if their friends could afford to build a tomb over them.

Next day we crossed the Thura, a flat which extends many miles between Lyaree and Shaik ka raj. Brushwood abounds on it, and both cattle and goats find pasture there. Continuing a westerly course, we came to the Pooralee river, an insignificant stream with a muddy bottom. It rises in the hills north of Beila, and is said always to have water in its bed, but the cultivators of Lyaree raise embankments across it for the purpose of irrigating their fields, so that unless after heavy rain, it cannot be called a running stream below that town. Beyond it a gradual rise brought us to another range of sandy hillocks, in the midst of which we encamped near a small well of brackish water. This is generally the first stage from Sonmeanee. Dambo, likewise, is only a halting place, as are all the stations on the route to Hinglaj, without the sign of a habitation or a human being near them. The few Noomreeas who are scattered over the face of the country keep their flocks at a distance from the high road to avoid being plundered, but whenever they see a kafilā, they come with their families to beg for food. It has become an acknowledged custom for all travellers to give it, and even the mendicants themselves spare a portion of their coarse bread for this purpose. Money (save a few Sonmeanee pice to pay for milk when it can be had,) is almost useless, for nothing is to be purchased in this barren waste. A mile beyond Dambo before quitting the sand hills,

a small grove of tamarisk trees is passed, noticed as being of greater size than those met with elsewhere. On descending the ridge the road crosses the heads of a number of inlets running into an extensive back water from the sea. Ascending a gentle rise, we came on a plain covered with a small bush called Lanee or Lanoo, on which the camels fed with great avidity. Of this plant there are two kinds, the male named lanoo, and the female lanee. They are much the same in appearance, excepting that the leaf of the latter is shorter and thicker than the former. Potash is produced by burning the male plant, which is taken to Kurrachee and Sonmeanee, and sells at about four and a half Cassees (100lbs.) per Rupee. This tract is called Chura more particularly that portion of it where low tamarisk bushes flourish, and pools of rain water, with one or two wells are found. The open plain extends to the foot of the lesser range of the Hara mountains and inland to a great distance.

Twelve miles from Damboo we found the wells at Kaltewara, the encamping ground, choked; nor did we discover water until reaching the Haras, when the pool of a waterfall about half a mile up a ravine was pointed out to us by a Beerooe whom we casually fell in with on his way to Sonmeanee to dispose of some camels. This range of mountains although their height is not very great, presents a singularly wild appearance, from their rising at once from the plain at an angle of about forty-five degrees on their eastern sides, with a greater slope to the westward, and being totally bare of all verdure. They are composed of sandstone and their summits are broken into rugged peaks of the most fantastic shapes. Our route the next day ran along their bases, and after passing the beds of many dry nullas, and some heaps of stones marking the last resting places of pilgrims who had died from fatigue, we came to a pass near their south eastern extremity, where they sink into the plain about four miles from the sea. The pass is termed "Googroo Bherum Luk," and a gentle ascent leads to the top of the height, whence a view is obtained of the great range of the Hara, running almost at right angles to the lesser. The Phor river flows between them, through a plain similar to that we had crossed; its banks fringed with a narrow belt of tamarisk jungle. Under a stunted tree in the Luk, from the branches of which thousands of pieces of red rag fluttered in the breeze, pooja was offered up to the guardians of the pass. After crossing the low ridge of the mountains, a number of Mahomedan tombs are seen scattered on each side of the road. On one of these (the burial place of a family with six tombs stones on its platform) a needle and thread were deposited



by each person. They were told of a Moosalmanee being there buried who was a great favorite of "Shree Mata's," in consequence of her visiting the temple of Hinglaj and making some presents of clothes. The Agwa would not touch the offerings made to her, but left them to be carried off by the Noomreeas.

Crossing the Phor river in which water is occasionally found in pools, and can always be procured by digging, we halted at the Tilook Poo-ree wells, where an extensive marsh was formed by the late rain. One koss from them in a westerly direction, three hills of extremely light coloured earth rise abruptly from the plain. That in the centre is about four hundred feet in height, of a conical form with the apex flattened and discoloured; its southern and western sides rather precipitous, but with a more gradual slope on the others. It is connected with a small one of the same form, but not more than half its size, by a causeway some fifty paces in length. The third bears the appearance of the cone having been depressed and broken, and covers a greater extent of ground than the others. All three towards their bases are indented with numerous fissures, and cavities, which run far into their interior. Their sides are streaked with channels as if from water having flowed down them. On ascending to the summit of the highest one, I observed a basin of liquid mud about one hundred paces in circumference, occupying its entire crest. Near the southern edge, at intervals of a quarter of a minute, a few small bubbles appeared on the surface; that part of the mass was then gently heaved up, and a jet of liquid mud, about a foot in diameter, rose to that height. Another heave followed, and three jets rose; but the third time only two. They were not of sufficient magnitude to disturb the whole surface, the mud of which at a distance from the irruption was of a thicker consistency than where it took place. The pathway around the edge was slippery and unsafe, from its being quite saturated with moisture, which gives the top a dark coloured appearance. On the southern side, a channel a few feet in breadth was quite wet from the irruption having recently flowed down it. I was told that every "Monday" the jets rise with greater rapidity than at other times, and then only did any of the mud ooze out of the basin. The entire coating of the hill appears to be composed of this slime baked by the sun to hardness. No stones are to be found on it, but near the base, I picked up a few pieces of quartz.

Crossing the ridge which connects this hill with the least of the three, I climbed up its rather steep side. In height or compass it is not half the magnitude of its neighbour, and its basin, which is full of the same liquid mud, cannot be more than twenty paces in diameter.

The edge is so narrow and broken that I did not attempt to walk round it. One jet only rose on its surface, and it is not more than an inch in height or breadth. But a very small portion of the mass was disturbed by its action, and although the plain below bore evident marks of having been once deluged to a short distance with its stream, no irruption had apparently taken place for some years. At times the surface of this pool sinks almost to the level of the plain; at others it rises so as to overflow its basin, but generally it remains in the quiescent state in which I saw it. Two years ago it was many feet below the edge of the crest.

On my way to the third hill, I passed over a flat of a few hundred yards which divides it from the other two. Its sides are much more furrowed with fissures than theirs are, although their depth is less, and its crest is more extended, and its height about two hundred feet. On reaching the summit I observed a large circular cavity some fifty paces in diameter, in which were two distinct pools of unequal size divided by a mound of earth; one containing liquid mud, and the other *clear* water. The surface of the former was slightly agitated by about a dozen small jets which bubbled up at intervals; but in the latter one alone was occasionally discernible. A space of a few yards extends on three sides from the outer crust to the edge of the cavity, which is about fifty feet above the level of the pools. Their sides are scarped and uneven. On descending the northern face, I remarked a small stream of clear water flowing from one of the fissures into the plain. It had evidently only been running a few hours. The mud and water of all the pools is salt. A fourth hill situated close to the great range of Haras, and distant from the rest upwards of six miles was pointed out as having a similar cavity to that last described. Its colour is the same, and although the surface is more rounded, its summit appears broken. I regretted not having time to visit it.

The name given to these singular productions of nature is the “Koops of Raja Rama Chandra,” by which appellation they are known to all tribes. The legend of their formation as recounted by the Agwa is as follows. — “After the abduction of Seeta by Ravan,” among others engaged in endeavouring to discover the place of her concealment was Sedasheo (a form of Mahadeo.) For twelve years did he unceasingly prosecute the search without success. Worn out at length by his fruitless exertions and enraged at his unprofitable toil he dashed his “Biboot” (cake made of the fine ashes of cow-dung,\* for rubbing on the neck and arms, or marking the

\* Ashes are symbolical of Siva or destructive fire. Moor's Hindu Pantheon.



forehead) on the ground. It split into *eighteen pieces*, and formed as many Koops. Seeta, in the form of Shree Mata instantly appeared, and after chiding him for his passion informed him that she had all the time been his constant companion in the shape of a "Mukee" or fly, seated on his "Biboot." In gratitude for his exertions on her behalf, she ordained that previous to visiting her Temple, every pilgrim should pay his devotions at one of the "Koops," which Sedasheo named, after her husband "Rama Chandra," and his spirit is supposed to inhabit them. Seven of the Koops are said to be in this neighbourhood : four have been noticed, but the situation of the others is not known. The remaining eleven are spread over the main land near the island of "Sata Deveep," on the coast of Mukran.

Before visiting these strange looking mounds, it was necessary for our party to bake a cake composed of fine flour, almonds, raisins, sugar, spices, &c. as an appropriate offering to the Great Rama. It is called a "Rot," and was made under the superintendence of the officers named at the Hub river. Each person contributed a portion of the ingredients except the Gosaens, who had nothing to give ; but even they brought in fuel from the jungle. A hole of the size required was first dug in the ground, and partly filled with a layer of hot ashes, on which the "Rot" was placed and covered up. The following morning it was taken out, carefully wrapped in a piece of new cloth, slung on a pole, and carried in turn by the pilgrims, two and two. On our way to the Koops, shouts of "Chandra Raja jee jue," and "Hinglaj jee jue," were loudly vociferated. The centre and highest one was that to which we bent our steps. On nearing its summit, the Agwa cried out "Bol Rama Chandra jee bol !" (speak O Ram Chundur) and on reaching the crest of the hill my companions saw to their astonishment, the basin of liquid mud in which the jets were rising, apparently at the call of their leader. Ranging the pilgrims on either side of him, the Agwa lighted a fire and scattered some red powder near it, after which he invoked the spirit of the Hill, under the epithets of "Gooroojee Maharaj, Undata" (head giver) said that a "Rot" composed of choice ingredients had been duly prepared, and begged him to partake of it. A piece having been cut out of it was thrown on the mass. The most important part of the ceremony then commenced. Taking a cocoanut from the hands of the Agent, the Agwa held it above his head, and thus exclaimed. "Raja Rama Chandra, Pran Bukhsha (Guardian of our lives) Gooroojee Maharaj, Undata, I offer thee this cocoanut in the name of Thaomul of Hyderabad, who humbly entreats

your intercession on behalf of himself, his forefathers and descendants, say that you receive it, Bol jee bol !” A single jet only rose, and he continued, “ Khoob, bol Maharaj !” and when two or three were thrown up, the nut was cast in and Thaomul was highly gratified at the acknowledgement of his offering. The anxious countenances of the spectators strongly marked the deep interest they took in the ceremony. Any interval elapsing between calling the name of a person, and the rising of a jet is considered as most unfortunate ; but the Agwa generally timed his address so as to please every one. Poor people who cannot afford a cocoanut, have a little water thrown in for them. One of the females with us, who had frequently sworn she was totally destitute when pressed for fees by the Agwa, was in such extasies of delight when the three jets rose to her name that she put that number of rupees into his hand. The mud was too thick to allow the nuts to sink, and as soon as the pilgrims left, the Noomreeas with us tied sticks together, and soon collected them all. A ball of the mud was carried away by each individual, and I was told Gruhusts used it on particular occasions to mark their foreheads, but Gosaens took it to a temple in Nepaul.

The other koops were not visited by the party. The smallest of the three, from its sometimes sinking below the edge of the basin, and at others overflowing, is called the “ Deewanu,” or distracted. A story is related of a Gosaen who once made an offering to it, yet, notwithstanding the invocation of the Agwa, no jet rose. Being convinced of the enormity of his transgressions he determined to commit suicide by throwing himself into the basin. This first attempt at self destruction was unsuccessful, the upward action of the mud ejecting him to the surface, whence he was dragged by his friends. Once more he threw himself in, and a second time was cast up. A third trial was equally useless; when rendered desperate at the idea of Rama Chandra being so prejudiced against him, he took a fourth determined spring, and the deity overcome by his obstinacy allowed him to sink to rise no more. Fifteen days afterwards his body was found floating on the sea shore. The third Koop is said to have been ordered by Rama to place itself within the range of the Hara \* mountains, but stumbled and fell in on its way; and the fourth which adjoins them was equally unfortunate in that respect although it reached their base.

The Mahomedans with me said they believed the Koops to be affected by the tide, (the sea is not more than a mile distant from the

\* Hara is one of the name of Vishnoo. Moor’s Hindu Pantheon.



large one) but this I had reason to doubt as neither they or any of the numerous persons I questioned who had visited them at all times, ever remembered having seen the pools quiescent ; although several had been on the large hill when the mud was trickling over the side of the basin. To endeavour to ascertain when it overflowed, I placed several dry clods of earth in the bed of the channel on a Saturday, as I expected to return by the same route the following week. A range of low hills of irregular form lie to the westward of, and almost close to, the Chundur Koops. I had not time to examine them, but from their appearance imagined they contained sulphur, and on questioning one of the persons with me, he said the taste of the earth was like that of the hot springs near Sehwan, where it is known to abound. A Noomreea present told me that six koss off there was a hill called the " Sulphur mountain" where that mineral was found in large quantities ; and he added that the hills between Lyaree and Beila were a mass of copper ore, but that the Jam would not allow it to be worked.

To the westward of the Chundar Koops, and on the borders of the sea, a low range of hills of almost a quadrangular form are situated. They are called the " Sath Durwazu," being said to contain that number of doors, leading to the private apartments of " Shree Mata." The spot is considered as exclusively her territory, and no Hindoo dares to set foot within its precincts. To spit, or defile in any way so holy a place, would be visited with instant perdition. It is related that an adventurous Agwa once had the hardihood to lead a band of pilgrims there. They passed through three of the doors, and were seen no more. A short distance beyond them is an isolated rock, called the " Goorab-i-sung" or the vessel of stone, of which, as the Agwa pointed it out to our notice, he related the following tale. " A wealthy Shet named Kowaljee freighted a vessel from Hindoostan to carry himself and a large party to Hinglaj. When near this spot he exclaimed from the decks of the boat, " My toils are at an end ; we have reached the holy ground, I see the Hinglaj mountain !" His companions begged him not to be so decided in his language as he might give offence to Shree Mata, the more particularly as he was approaching her domain by an unusual route. No persuasion however could induce him to believe that further perils awaited him, now that the vessel all but touched the shore ; when the Goddess justly indignant at his arrogance and presumption, transformed the boat and every soul on board into stone. He concluded with a warning to the pilgrims to beware of over confidence in their own strength, and added, that although a few years ago,

the figures of both men and women were plainly visible from the shore, at present all but a small part of the stern of the vessel was covered with sand.

Since this catastrophe it is customary never to speak in positive terms of any occurrence taking place either on the journey to, or on the way back from the temple. The distance of the day's march, the chance of finding water, or the probable time of arrival was only alluded to by my companions on "Ugl Punt" or conjecture. The word was in every one's mouth, and used the more frequently from an idea that by doing so, they showed the reliance they placed on the benevolence of their Goddess.

Leaving the Koops on our left, we continued our route towards the Hara mountains, increasing our distance from the sea as we advanced, and crossed the beds of many dry nullas, the banks of which were thickly lined with tamarisk and baubul. This tract is called the "Chota Soongul" and a well in one of its water courses is the usual halting place. We found it quite dry and pushed on three miles further to the "Burra Soongul" where, in a nulla at no great distance from the mountains, we came to another well with sufficient water for us all. Next morning the Agwa divided the pilgrims into pairs, told them they were to consider themselves as brothers and sisters from that hour; made them eat from each others hands; and they then rolled down a sand bank together.

From the Soonguls the road runs nearly parallel to the mountains, which here present the same features as the lesser Haras, decreasing like them in height as they near the sea; but a range towering far above them was pointed out as the spot where the far famed temple of Hinglaj was situated. We passed this day an encampment of Beerooees. About twenty families were pitched on the banks of a ravine where wood and water were found in sufficient quantity to supply their wants. A cloth of camel or goat hair stretched over a pole formed their dwelling, and for their food, the milk of their flocks prepared in various ways with a very small quantity of the coarsest grain, satisfied them. The dress of the men consisted of loose drawers with a cloth thrown over the shoulders; that of the women merely a long garment reaching from the neck to the ankles.

We now skirted the base of the mountains, and passing between them and a low broken range running at right angles, came in sight of the pass leading to the Aghor river. An easy ascent of a few hundred yards led us to the summit, and a gentle slope of half a mile brought us to the banks of the stream, to drink



the water of which, is in itself esteemed a blessing. The view, as we turned up its course was magnificent. The river here flows through a break in the mountains about two hundred yards in width. The faces of the rocks which overhang the current are broken and craggy. Those on the left bank are higher and more scarped than the opposite ones. Beyond them in the distance is seen a range of light coloured sand hills having the appearance of a cluster of conical shaped peaks; and towering far above them are the blue mountains of Hinglaj, precipitous and wild. A square peak rising like a pillar among them is pointed out as the "Asun" or throne of the deity, where she seats herself to dry her hair in the wind, after her morning ablutions "There," said our Agwa pointing to the broken rocks which overhung the banks about half a mile from the pass, "are the mighty hills of Jue and Beejue, the guardians of Shree Mata's sanctuary. Once they were Janitors at the gate of Indra's heaven, but neglecting the duties of their high office were punished by being transformed into hills and placed in front of Hinglaj at a very great distance from each other. Humbly they acknowledged their fault, and on begging to know the term of their release, their appeased master promised that in proportion as the descendants of Rama's army passed between them on their way to Shree Mata's Durshun, so should their distance be gradually lessened, until the time when the pilgrimage had been performed by all, they should meet together, and be released from their thralldom on earth. Ever since that time they have been drawing nearer to each other."

We encamped above the tamarisk jungle, close under the hill of "Beejue." The width of the stream at this part was about sixty yards. The water like that of the Indus, contains a great quantity of sand. It reaches the sea six miles from the pass, and on ascending an eminence I saw several fishing boats, said to be from Kurachee, Sonmeanee and Oormura, anchored off its mouth. A large party of upwards of fifty Hyderabad Banians with their families had arrived the day before us, and their Agwa settled with ours that the next morning both parties were to proceed into the mountain.

All but the Nuspurees were now directed to shave off every hair from their bodies (save the "Shendee" or lock on the crown of the head) and throw it into the river. Our operator was one of the Jhut camel drivers, not a professed artist, and to judge from the groans of those under his hands, he must have scraped as much skin as hair away. After bathing we commenced our journey on foot, leaving the heavy baggage behind. Keeping along the left bank of the stream

(called the "Hingool" above the gates of Jue and Beejue) for nearly a mile we struck off towards the range of sand hills named "Dowlagurh." They are from three to four hundred feet in height, covered from base to summit with numberless conical shaped, ribbed peaks of a light brown colour. Towards the plain a few are coated with a crust of dark coloured sandstone, with which at one time the entire surface appears to have been covered. Before reaching them, worship was performed to "Guneshu" the decapitated infant, under a tree to which red rags were tied as usual. The path into the hills leads a short way up a ravine, and then over several ascents and descents, of no great height but very winding, to the plain on the opposite side. While in the hills, offerings of needles and thread were made in front of a stone called "Soozun Bherum," and of sooparce nuts, &c. near two others named "Munsha Devee" and "Mumga Devee." I picked up many pieces of mica when in the ravines, which my companions called "Goruk Misree" and "Cheratee." Passing over a plain on the north east side about a mile in length and half that breadth, we reached the river again, and crossed it at a spot where it is divided into two channels by a small island. Many of the pebbles in its bed have a white ring round them, and the pilgrims collect them supposing they represent the God Sedasheeo. A violent north easterly wind, which set in on our return to the camp was attributed to the wrath of the river at some having been carried off, and the Agwas insisted on their being thrown back again. This river is always a running stream; it is said to have a very long course, and fills on the melting of the snows to the northward; or as the natives described it, without rain falling. The mountain, the highest in this part of the range, is remarkable from its face towards the stream rising perpendicularly to nearly a thousand feet. To its right, the pathway turns up the dry bed of a nullo, in which lies a large block of rock split into two parts said by the Mahomedans to have been struck by Huzrut Ali's sword. In a valley beyond it, "Guneshu," the adult is worshipped, and two miles further another stone marks the cell of the Goddess "Assa Poora," through which flows a stream. We here halted for the night.

Next morning at day light I was asked to see the ceremony of cutting off the "Shendee" from the head of Thaumul's son. The pilgrimage had been undertaken for the sole purpose of performing this operation before the effigy of "Assa Poora." Eight years previous, his father had visited the temple, and vowed if the Goddess blessed him with male progeny he would offer the



hair of his offspring at this spot. A twelvemonth afterwards the boy now with us was born. All the party were seated near the ochre coloured stone when I reached it, and a Bramin was reciting a portion of the shastres. A Mahomedan then cut off the Shendee, which being placed near it, Thagmul received the congratulations of his friends, and each person gave a few pice to the barber. We now all rose, and followed the course of the stream along a narrow stony track to a gorge in the mountains, not more than twenty feet in width, and in length about half a mile. On each side perpendicular cliffs almost excluded the light of day, and the bottom was choked up by large fragments of rock, the oleander, and thorny bushes. A short distance from its entrance we reached a low natural cave, some thirty feet in width and ten in depth, in the interior of which a broken part of the rock, a few feet from the ground, was shewn as the effigy of the Goddess "Kalee." Male goats without blemish, (which had been brought for the purpose) were here sacrificed. Those who offered them first carefully washed the animal, and then led it up to the spot. The smell of the blood of former sacrifices caused it to tremble, which was considered as a sign of its being acceptable to the deity; its head was marked with red paint by the Agwa, and a Mahomedan (to whom the carcass was afterwards given) cut its throat. The blood having been collected on a platter was thrown upon the sandy rock, a small quantity only trickling down. Ardent spirits were also dashed against it, and the pilgrims, having each been touched on the forehead with the gore, bathed. Our cooks being Pakran Bramins who never destroy life, only offered cocoanuts. When all was concluded, the Agwa drew our attentions to the fact of the blood having been absorbed by the rock, and informed his followers that "Kalee" was highly gratified with both it and the spirits she had drank. A Nuspuree with the Banians, a hideous looking fellow without a nose, swallowed some of the blood as an inducement for spirits to be given him, in preference to others who were standing by with the same expectations. We all now returned to "Assa Poora" and in the evening proceeded a quarter of a mile beyond the scene of the morning sacrifice, to another cave, similar in shape to, but of larger dimensions than, that of "Kalee," and situated on the same side of the cliff. At its western extremity, a small mud edifice about twenty feet in length and twelve in depth, built under the projecting rock contains the effigy of Hinglaj. A few steps lead up to a doorway on its eastern side, forming the entrance to two rooms, where music and singing are performed. Between them and the rock is another doorway leading to the effigy,

an oblong stone within a railed space, in size and shape like a small Mahomedan tombstone, but raised and hollowed a little at each end for the purposes of holding the sacred fire. At its foot a conical stone \* about a feet in height is called Sedasheo. Both are colored with red ochre, as is the arch of the rock above. The whole stands on a raised earthen platform between which and the rock is a narrow passage forming the segment of a circle, barely large enough for a man to enter. It is called the "Shuru," and through it has each pilgrim to crawl on his hands and knees. In front of the cave, the stream forms a small pool, on the other side of which is a large block of rock called the "Chotee Chourassee." Near the summit of the opposite mountain, in a small cave, the figures of the sun, moon and stars, denoted by circular patches of red ochre, said to have been painted by Rama, are seen. The interior of the cave of Hinglaj being occupied by the women and children, the men lay down on the rocks outside. Before night fall another party joined us, so that altogether we numbered upwards of two hundred persons. No one is permitted to remain at the temple more than one night, and a story is told of some wandering Go-saens who once took up their abode in the cave; but their folly in daring to reside in so sanctified a spot was soon punished, for they all sickened and died in less than a fortnight. As it became dark, numerous fires were lighted, and parties seated themselves round them to wile away the time in reciting Mata's praises, for it is not proper to sleep while so near her sanctuary.

As they crowded into the Temple to make their offerings, the men of money, goolal, and spices, and the women of embroidered handkerchiefs, and small chottas of silver, shouts of Jue Hinglaj jee, jue Mata, broke on the stillness of the night. The whole of the "Cherees" (eight in number) were placed at the head of the stone. A small one (called *half* a Cheree) is always kept near it, and the Goddess, is said to have ordered that two more should be placed there by pilgrims daily. The number of persons we met on the road in the short space of a month, from the Punjab, Malwa, Guzerat and the Southern provinces of India (upwards of five hundred) shews that the calculation is not exaggerated. About eleven o'clock when talking to one of the Agwas, I heard that a woman was possessed by the Goddess and went into the cave to look at her. She was seated on the ground near a fire, her hair dishevelled, rocking her head to and fro in a most frantic manner, occasionally shaking it from side to side, with much violence, and then rubbing her face on the

\* The Linga, the symbol of the Regenerator Siva.



ground. She appeared to be about thirty years of age, and, to judge from her not having a nose-ring, a widow. For nearly half an hour did she continue these furious gestures, one man beating a drum, and another a pair of cymbals, and singing the praise of Hinglaj. Close to her the blaze of most of the fires had expired; the roof of the cave was blackened with smoke; the startled looks of some of the women, who, fatigued with watching, were roused from their sleep by their companions to witness the sight of the possessed one, as reclining on their arms they looked with terror on the scene; the sound of the rushing stream, mingled with the discordant notes of the music, the crowd who gazed with half averted eyes on what they considered as the manifestation of the presence of their deity, and the chill feelings from the cold damp breeze, all conspired to impress the spectators with awe and anxiety. Worn out by her exertions, the motion of the woman's head became less rapid, and at length she sank on the ground. In a few minutes she recovered her composure. All then turned towards the temple, and joined in a shout of "Jue Hinglaj," "jue Mata; jue Kalee, jue, jee, jee, jee." Some boiled moong, intended as an offering was then handed round, and the lookers on returned to their places. The mind of this female was doubtless wound up to a pitch of high excitement by her unusual situation; the thoughts of her loneliness in the world, the offering of her hair which she was about to make in the temple, and probably the belief that the wrath of the dread Goddess had caused the loss of her husband and consequent deprivation of all rank in life, together with an awe of the ceremonies to be performed before morning, may have caused her to fancy herself visited by her spirit. Neither the Agwas, Brahmins or Nusparees took any notice, as I expected they would, of this occurrence. I have since learnt that it is not an uncommon one in Scinde; females at Kurachee and other towns have been frequently seized in a similar manner.

At midnight all the women and children were directed to bathe in the pool, and keeping on only sufficient clothing for the purpose of decency, went inside the building, from which all but the Agwas were excluded. They were then divested of all ornaments they had been unwise enough to retain on their persons (even the nose-ring was obliged to be ransomed) and sent two by two, the right hand of one sister being placed on the leg of the other, on their hands and knees into the narrow opening in the rock under the platform. On coming out on the opposite side they again bathed, and then resumed their clothes. It was bitterly cold, but they appeared

to tremble as much from dread of the ceremony as from their immersion in the pool. It is supposed that any one with whom the Goddess is displeased would not be able to get through. The screams of the children were most pitiable on being plunged, half asleep, into the water. Some of them were infants, but all shared alike. The men in pairs as brothers followed next with the same ceremonies, and all passed before 4 A. M. This ceremony is called passing the "Shuru of Hinglaj" and is explained thus, — that all persons entering the cavity, consign themselves to the womb of the Goddess where they seek "Shuru" (refuge, protection) from the punishment justly merited by their sins; and on emerging as being reborn, purified from former transgressions. They bathe before going into the dark aperture to cleanse themselves from bodily impurities, and on coming out, because a newly born infant is always washed. The time chosen (the morning watch) is on account of that being the period during which the Goddess visits her temple here. Her arrival is made known by the loud murmuring of the Hingool river expressive of its joy at her presence. The other seven pruhurs\* she remains at her favorite residence of Sata Deveep.

As soon as it was day light, the pilgrims crowded into the temple, and repeated certain prayers recited by the Agwas; after which a necklace of Toomra beads was hung round their necks. These necklaces are made of a small white stone, in shape and appearance like a grain of Jowaree seed, found on the hill of Macalla, near Tatta. They are bored and strung for this purpose. The attention of all was now directed to a white streak of stone embedded in the rock near the pool, shaped somewhat like a tongue. It is said to be that of the Giant King Muhishu torn out and placed there by Maha Maga after her victory over him. It was thrice washed by each pilgrim, and stamped upon as often, to shew their detestation of his crime for having warred against their Gods. The rock called the "Chotee Chaurassee" was next climbed up by those unable from weakness or infirmity to ascend the mountains to the holy well, and they walked three times round its summit. The rest of the pilgrims set out for the "Great Chaurassee," over which it is considered necessary to pass, to ensure the full benefit supposed to be derived from performing the pilgrimage. After leaving the Temple the cry of Hinglaj jee jue, is changed to "Bolo Kapreeo" (shout o ye clothed,) given by the Agwa, and "Shuru Hinglaj" (may Hinglaj defend us) echoed by his followers. A short distance beyond the cave on

\* ग्रहर. A watch of the day ; a period of three hours.



reaching the base of the mountains at the head of the gorge, a narrow pathway, marked only by the steps of former visitors, leads along the side of the rock up a defile to the right. Ascending the bed of a torrent with much difficulty over the large blocks of stone, and pausing frequently to take breath, we reached a cave called "Goruk ka Goopha," where a famous ascetic once resided. It is now nearly filled with the sticks of pilgrims; it being customary for each person to leave one there; and a number of Gosaens earthen plates are also collected in it, on which many names are scratched in charcoal. Pooja having been performed, the Agwa told me that whenever the Noomreeas or Beerooees required good wood, they came to this cave for it, which accounted for its not being completely filled. Passing along its front, the path ascends the side of the mountain for a few hundred yards, and then turning up a water course, reaches the summit of the range, over which a winding track of about two miles brought us to a low building of wood, coated with chunam, called "Nanuk ka Dhurumsala." On a square ground in front of it are casts of the soles of a man's feet in chunam. Worship was performed, and sweatmeats distributed by Thaomul. Twenty years ago a Hindoo of Sonmeanee repaired this building, but the roof soon fell in, and it has not been touched since.

Half a mile beyond this a heap of brushwood marks the spot where he resided before retiring to the cave; and at about the same distance, after crossing a ledge of black rock, the "Uteet koond" is seen. It is a pool nearly fifteen yards in diameter, formed by a cascade which falls into it in the rains, and divided into two parts by a wall of rock in which is a natural archway. The sides are perpendicular and the level of the water about twenty feet below the edge of the fall. It is said to be unfathomable, and Goruk for twelve years was engaged in the unprofitable task of twisting a rope to endeavour to ascertain its depth, without success. Each Agwa with his Cheree in his hand jumped into the pool followed by his party. Few of those with me took the leap under the plea of not being able to swim, but bathed with the women below the archway. The nuspurees were not allowed to hesitate, although many evidently feared to jump. The Hyderabad Banians, who had spent a great deal of money on the trip were determined to make the most of it, and plunged in without hesitation. I followed their example, and was surprized to find how rapidly I rose again to the surface after springing from such a height. The water was most unpleasantly cold. Many cocoanut and sooparee nuts were thrown in; the name of a friend or relative being repeat-

ed each time. A small plant which grows in the crevices of the rock round the pool was much sought after by the pilgrims, who stated that it was not found any where else, and attributed to it virtue of a prolific character if placed in an amulet and worn round the neck. It is called "Raj huns" and its leaves must be gathered by the *lips*, or if possible by the *eyelids*. A bed of rushes hides the stream after it leaves the basin, a short distance from which is a perpendicular wall of sandstone marking the limit of the pilgrimage.

After a slight repast we set out on our return. As far as "Nanuk's Dhurumsalla," the route is the same as that leading to the "Uteet koond," but it then turns off to the left, and winds among the hills, until reaching the head of a ravine, where a coloured stone marks the last station for Pooja to be offered, named "Jholee Jhar Bherum." The contents of each Jholee, or bag worn by the pilgrims to carry their offerings in, were here made over to the Agwa, and we then descended to the valley of Assa Poora.

Soon after reaching our encampment a party of armed Beerooees arrived there on their way to Beila, to learn the state of affairs. They requested me to give them tobacco and medicine, said they lived from hand to mouth, and now that their Chief was killed (he had fallen at Kelat) were worse off than before. They imagined I had come to see if the country was worth taking (as indeed did every one I met) and assured me it would never repay the trouble of conquering it. The authority of Mehrab Khan, they said, was acknowledged as far as the borders of Persia, and although his possessions had been encroached on by the Imaum of Muscat, who had seized all the towns along the coast, and the Ameers of Sind who had taken Kurachee and other places, his territory was still of great extent. Kelat the capital, had been always looked on, as a "maiden city," under the descendant of a line of Kings, who fell as became him on his throne, &c.

This party was merely, I imagine, on the look out for plunder, as a day or two after our return to the banks of the Aghor river, they again passed us without stopping as usual for food, and that same evening one of our camels was missing; stolen no doubt by them.

Having refreshed ourselves with a night's rest, we returned the following morning to our former encampment on the river, and every individual present was fed by Thaomul. Ghee was not spared on this occasion (we had been much stinted on the march) for had not every thing been of the best, it would have been left untouched, to his indelible disgrace. The Nuspurees were first served. Seated



in rows each with his vessel of water by his side. The agent, his son and friends washed the feet of all the Bramins with us, and then distributed the victuals. When all were ready one of the Agwas rose, and three times shouted "Bolo Kapreeo;" the impatient guests replying "Shuru Hinglaj." This was the signal to fall to, and they did ample justice to the meal. When human nature could endure no more, some sooparee was handed round, a pice given to each, and they were dismissed, to make room for the females. The Banyans followed next, and then our party sat down. This night I believe that all were satisfied; as the gratifying thought that nothing had gone wrong in any of the ceremonies, made all happy.

In the morning, Thaomul's son was taken to the river and invested with the Jeneoo or sacred thread; presents were made to the Agwas and Bramins, and the day concluded with another feast in commemoration of this important event. The next two days the assembled party was entertained by the Banyans. Many Noomreeas who came to the camp brought pieces of "Mukee," or zinc (?) which are washed down from the mountains in the rains, to sell to the pilgrims, by whom they are looked on as effigies of their Goddess when she appeared in the shape of a "Mukee" or fly to Seedasheo. Worn around the neck they are supposed to avert evil.

Before leaving the river many persons consider it necessary to bathe in a well, built in the bed of the stream, near the bluff rock on which are the ruins of a small fort, called "Rana-ka-kot." It is said to have been built when the Hindoos held the sovereignty of the country to protect the pilgrims going to Hinglaj from the pirates who used to row up the river to plunder them. It covers the whole face of the rock, and consists of two towers, joined by an embankment, with a well in the centre. The foundations now alone remain. On the left bank, not far from it are the remains of an ancient village, the name of which has been long since forgotten, and on the high ground in its neighbourhood many Mahomedan tombs are scattered. After heavy rain it is said that pieces of silver are occasionally found on the site of the village, but I was not able to obtain any, and imagine, that although some may once have been seen, yet were it now supposed that the most minute search would be rewarded by even a copper coin, the abject poverty of the people would induce them to dig up the whole surface in searching for it.

I made many inquiries regarding the numerous Mahomedan tombs scattered over the face of the country, near many of which not the slightest trace of a habitation remains, and the situation of some is so far from streams or wells, that the cause of their having

been erected in such barren spots, cannot now be accounted for. I imagine that when the Mahomedans had established themselves in Sinde, their detachments were stationed in all parts to keep the inhabitants in check; and the spirit of conversion being then predominant, they buried their dead with much ceremony, and erected stone tombs over them, to impress the idolators with a high sense of the excellence of that faith which decreed such honours to the departed. On the decline of the Mogul Empire, when the troops were required for the defence of the interior, these detachments were withdrawn; the mud huts of the camps soon fell to decay; the population which had been drawn together from the jungle, and derived a subsistence by raising grain for their consumption, again spread over the country, and resumed their pastoral habits, when the demand for the produce of their cultivation ceased. The embankments raised for irrigation were swept away on the flooding of the streams; the log lined wells soon fell in; and these monuments of stone alone remained to shew where the camps had existed. The very name of the stations, probably that of the first chief who pitched his standard on the spot, was soon forgotten by the wandering tribes who fed their flocks in the vicinity, when the memorials of his stay had crumbled into dust.

The Aghor river is the boundary between the territory of the Jam of Beila and that of the Khan of Kelat, the chief of the Berooees. They and the Noomreeas do not intermarry, and although at present at peace with each other, have no hesitation in robbing and plundering whenever opportunity offers. The Berooees are usually the aggressors, being better armed, and their places of residence in the mountainous countries of Mukran and Beloochistan, little known. The very day I reached the Aghor, a party of them, under a person named Dad Ruheem, on their way to Beila, took from the huts of two Noomreeas every article they could lay hands on, and levied a contribution of grain from the Hyderabad pilgrims encamped there. They likewise stopped some of the people with whom I was travelling, who were in advance of the baggage, but on learning that a British Officer was of their party, they instantly let them go. At the Berooee encampment also they demanded some sheep as a present, but a Noomreea I had left there to purchase milk, threatened them with my anger if they dared to seize even one. Such is the effect which has been produced on the mind of these lawless men by the capture of Kelat, that they proceeded on their way without enforcing their demand. They were more numerous and better appointed than the armed men with me, and



had they chosen might have robbed my party without much difficulty ; but the very name of an European appeared to frighten them.

In a country so divided into petty tribes as Beloochistan, where the authority of the chief although acknowledged is but little heeded, and where no man's life or property is safe further than he can himself protect it, for a traveller to straggle from his party is of course unsafe, as the wretched state of poverty and starvation, in which the greater portion of the population exist, would induce them to make a dash at him for the sake of his clothes. I was warned of this at Sonmeanee, and could never leave the camp without one of the attendants following me at distance to watch over my security. While encamped at the river, upward of sixty Berooee and Noomreea families collected round us to be fed. In general the milk of their camels, goats and ewes, the dried berry called " Beera," wild herbs, and a small quantity of the coarsest juwaree is what they subsist on. Meat, they seldom touch, as all the male animals are disposed of for clothes or grain, and the females kept for their produce. Dates are considered a luxury ; so much so that when at Sonmeanee I was told of a Noomreea having asked a Banyan, in whose shop he saw a pile of bags of them, — whether he took any rest at night ? On the Hindoo replying, of course he did, the Noomreea expressed his surprize, and said, were he owner, he should be revelling in them day and night. The Berooees all wear the low conical cap which affords even less protection to the head than that of Sinde. All were armed, mostly with a matchlock and long knife. Some had swords. Neither they nor the Noomreeas pay any regular tribute ; but on occasions of festivity the chiefs raise contributions in kind from the heads of families. All are liable to be called on for military service, during which time they receive food and trifling pay. In the Jam's district where cultivation is carried on, one third of the produce goes to the chief, and the remainder is left to the peasant.

The nearest village to Hinglaj is Oormura situated on the coast a distance of two day's march, and said to contain two hundred inhabitants, mostly fishermen. It is described as having a good bay, but my time did not admit of my visiting it.

On our way back, nine days after first seeing them, I again visited the Chunder koops. The appearance of the one which has fallen in was the same in the muddy part ; but that of the water, instead of being *clear* as before, was quite discoloured. The stream also had ceased flowing for some time, as the plain bore no marks of moisture. On reaching the summit of the large one, it was very evident that an irruption had taken place the day before, (Monday) for the chan-

nel on the western side was quite filled with slime, which had trickled down the side of the hill and run some thirty yards into the plain below. The dry clods I had placed when before there were covered, and it was not safe to cross where the mud had found an issue, whereas my whole party had when with me walked round the edge of the basin. The jets rose as usual.

We now followed our former route halting at the Phor river, near a muddy pool and at a brackish well in the Chura. Our next stage was over the plain beyond Dambo, and across the Pooralee river, (now quite dry) to a tank near "Shaik Boolum's tomb." After passing it, we crossed some low sandy ridges, and wound under a range of sand hills, near which is a well close to a few tamarisk trees. We then came to a salt flat called the "Truppa" extending from the Gooroo Chela ka run, to the "Thurra" from which it is distinguished by being totally bare of all shrubs. We rejoined our former road at the grave of the Gooroo and Chela, and then entering the sand hills which encompass Sonmeanee, descended to an amphitheatre of about half a mile in breadth and three in length, covered with the lanoo plant, and dotted here and there with pools of brackish water. This tract is called the "Dotur Put" and it was to avoid it that we kept to the beach road, when on our way to Dambo.

On reaching the Hub river the pilgrims turned off to the hot springs at Peer Moogha, and after three immersions in that called the "kishtee," set out for their respective homes; on reaching which presents were made to the Agwa, the colored clothes they had worn on the journey given to him, Bramins feasted, and pieces of the *rot* distributed among their friends. The amount paid to the Agwa depends on the circumstances of the pilgrims he leads, but the poorest give at least five rupees at the different stations, or clothes of that value; otherwise no invocation could be made at the Chundur koops in their name, or permission be granted them to pass the Shuru. They generally make an agreement before hand with their guide, as to the amount *in money* he will require. He is also entitled to a portion of food daily from each of his followers. The best part he eats, and distributes the remainder to the Noomreeas. One of them may lead any number, but the parties generally consist of from thirty to fifty persons. It is calculated that from five to six thousand pilgrims visit the temple annually.

The island of Sata Deveep having been mentioned as being the favorite residence of the goddess "Mahamaga;" a short account of it, as given by some Gosaens who had been there a few months



previous, is added. The situation is described as being but a short distance from the coast of Mukran (out of sight of land, however) about midway between Sonmeanee and Guadel.\* It is merely a barren uninhabited rock, upwards of a mile in circumference, on which neither water nor wood is to be found. Near the landing place is a spot dedicated to Kalee, where goats are sacrificed. The ascent to its summit is winding and steep. A few streaks of red paint mark the place where Pooja must be performed, but there is not any temple or idol. No Hindoo dares to remain at night on the island, and the few ceremonies are gone through without the attendance of an Agwa. Pilgrims who proceed as near as they can to it by land, go by way of Sonmeanee, Beila, Kelat, Noshky, Sarawan, Punjgoor and Kedge to Guadel, from which town a Hindoo merchant named Hemo sends them at his own expense in boats to it. As this route is extremely dangerous, Gosaens alone frequent it, and even they are obliged to proceed on camels supplied by charitable Hindoos of the towns they pass through. Many persons also visit it from Kurachee, but proceed in the first instance by sea to Guadel, where they pay a tax to the Imaum of Muscat, to whom that Port belongs, and then receive permission to go there. The island marks the limit of the faith of the Hindoo to the westward, yet although the favorite residence of their goddess, it is not considered so ho'y a *teerth* as Hinglaj, which ranks as the most sacred place of worship beyond the Indus.

---

\* Ashtola is the only island on this coast between Guadel and Sonmeanee, which can correspond in situation to *Sata Deveep* or *Sanga dip*.

## II.—*Visit to Port Lloyd, Bonin Islands,\* in Her Majesty's Sloop "Larne."* By Captain Blake, R. N.

[Communicated by Col. T. Dickinson.]

Her Majesty's Sloop "Larne" anchored in Port Lloyd, Peel's Island, on 23rd December, 1838, forty-one days from Macao; five of which were spent in touching at Amoy on the north-east coast of China.

I made it a particular point during my stay to inform myself of the state of the island and the settlers generally, their source and origin, their characters, and the amount of produce derived from the cultivation of their land, with the outlet for its disposal: and from all the intelligence I could gather from their statements, as well as from my own observation, I imagine that very little progress has been made within the last three or four years, and no advancement whatever seems to have been effected since the "Raleigh's" visit in August, 1837.

It is evident that want of labour is essentially felt, and to this is attributable, according to the statement of the settlers, the tardy progress made amongst them. Messrs. Mozarro and Millichamp first formed their project of settling here in 1830. They left Woahoo in the Sandwich Islands for that purpose, bringing with them a certain number of Sandwich Islanders bound to them by articles for a specified period, at the expiration of which they for the most part returned, principally because they had not brought their women. Four of these Sandwich Islanders are now in Port Lloyd and one native of the Marquesas, all in the employ of Messrs. Mozarro and Millichamp, on terms which I found were the general custom of the Island.

\* It is uncertain whether the *Bo-nin sima* (uninhabited islands) of the Japanese can be referred positively to this group, but the name has been retained by Captain Beechey in addition to that of *Yslas del Arzobispo*, by which they appear to have been known for many years to the Spanish at Manilla. The islands were visited by Captain Beechey in H. M. S. Blossom in June 1827. when he found only two inhabitants, sailors from the crew of a Whaler. The group consists of three clusters lying nearly N. by E. extending from Lat. 27° 44' 37" N. to beyond 26° 30' N. The Harbour of Port Lloyd, so called "out of regard to the late Bishop of Oxford" — is placed by Beechey in Lat. 27° 05' 35" N. and Long. 142° 14' 06" East. S.



These are as follows:— The labourer clears away a piece of land ready for planting, (say one or two acres) the employer finding him maintenance, and seed for planting the land the first year, all the implements for clearing and cultivating, and materials for building his habitation. Of this piece of land so cleared, the labourer receives *half* the profits of its produce, and it is entirely his province to cultivate it, and to gather in the crops; the employer receives the *other half*. As the Sandwich Islanders, as well as the natives of other islands in the Pacific, are mostly of an indolent and reckless disposition, it is not left to *them* to *sell* the produce grown on the land they hold. This is done by the employer, as they would frequently, from mere laziness and indifference in seeking the standard market price, dispose of it for half its value or less. But this plan does not, as it would at first appear, leave a channel open for the employer defrauding the labourer. The latter *must* know the exact amount of the produce of his land, and every article in the island has a general uniform price, on a fixed scale, from which it appears that none of the settlers are inclined to deviate. Therefore the labourer must know the amount due to him, after the sale of his produce is effected. This agreement between the employer and the labourer is known in the island by the term of "*going upon halves*."

It appears that the principal or indeed the only outlet for the sale of their produce, is the occasional call made by Whalers during what they term the "Japan season," which is comprized between the end of April and the beginning of September. The fear of typhoons, or stormy weather, during the other months deters them from frequenting the neighbourhood of these seas. On the approach of the "Japan season" they repair hither, especially to the north-east coast of Japan, where, I am informed, the most valuable sperm whales are taken.

The rigid exclusion of all foreign intercourse so unrelentingly adhered to by the Japanese, had hitherto left the whale ships without a point to resort to for refreshments; and even lately frightful instances of scurvy and similar diseases have prevailed in some of them on their arrival at Port Lloyd. This voluntary settlement therefore, such as it is, with a very obscure and limited knowledge at present even of its existence, without protection, without recognition, is invaluable to many employed in the precarious and arduous occupation of whaling.

Although its site is subject to the periodical visits of typhoons or hurricanes, which prevail in these latitudes nearly throughout the world, the climate is extremely healthy, and I was informed that

even in the summer months the heat is not oppressive. During our stay from 23d to 30th December, the thermometer ranged from 60° to 70° and the weather was delightful.

The only supplies now to be obtained are sweet potatoes, which are extremely fine, yams, and Indian corn—all of which grow in the greatest abundance. Pigs and ducks are in plenty, but fowls not to be had, since the settlers have nearly destroyed them, as they committed such mischief in their young maize plantations. As the soil seems prolific and exuberant in the extreme, I think there can be little doubt, that if cultivated by persons of some knowledge and experience in such matters, in a climate so well suited, it would be capable of growing other produce than the present.

The sugar-cane and tobacco have thriven to a very promising extent when planted, but as yet of no avail from the entire ignorance, as well as want of means among the existing settlers to manufacture either. Tobacco I myself witnessed of very fine and luxuriant growth, and I was informed that a small quantity of it was cured in leaf by the master of an American whaler, and that it proved extremely good. Therefore as the visits of the whalers are confined to certain months only of the year, the time of the settlers might be profitably occupied in curing and packing, could labour be obtained for clearing and cultivating the soil for other produce. For this purpose I think the easiest and most eligible plan would be to procure Chinese husbandmen with their wives from Macao, or that quarter, bound down by agreement for a certain period. It may be remarked, that supposing the island to be cleared and fully cultivated, the outlet for its produce would be doubtful as the neighbouring people who might be considered in a commercial view, its natural consumers, both Chinese and Japanese, are determined opponents to all foreign intercourse; nevertheless I imagine it would find a market, particularly tobacco, in the Russian settlements to the northward, at Manilla, or New South Wales.

From the prevailing want of labor it would be almost impossible for the settlers to provide supplies even for the number of whalers that call here, comparatively small as it is, did not the soil exhibit great fertility, and the sweet potatoe yield more abundantly than any vegetable known, needing little attention or labor when once planted. Its own exuberance keeps all weeds under, and its plentiful crop only requires to be dug up in about four months. Maize also is equally productive, though the ground requires more labor and attention in clearing it from weeds, &c. Yams are produced also in any quantity. With all this I was rather surprised at the estab-



lished prices of produce as noted in one of the annexed papers,\* (No. 1).

I was glad to find that since the period of the "Raleigh's" visit here, some sixteen months ago, no outrages have been committed on the settlers by the crews of whalers, such as those perpetrated on a former occasion by the crews of the English whalers "Cadmus" "Tory" and "Admiral Cockburn," and which were reported to Captain Quin. During the last season about thirteen or fourteen of these ships, English and American, called at Port Lloyd for refreshments. On an average each consumed and took away produce and stock to the amount of from five to six hundred dollars, part of which is generally settled for by barter, more especially in tobacco and spirits, which are apparently both of them much in demand throughout the Pacific. One whaler I was informed took away between sixty and seventy hogs, with a proportionate quantity of maize, sweet potatoes, yams, &c. In addition to those that have entered the harbour (a list of which is noted in the annexed paper, No. 2.\*) several have called off and sent in their boats with trusty crews for supplies, which has frequently been done at great hazard from the fear of their crews deserting should they enter the Port; and this it appears is the greatest evil complained of. It is an evil however that it must be admitted is natural, nor do I know how it can be met in the present state of things, where men, ignorant and heedless, of an unsettled disposition, and frequently of every abandoned character embarked as they are in a seafaring life, are excited and led away with the flattering vision of an island of plenty, where no law, no restraint prevails, where all are on an equality, and where they think that law is liberty and liberty is law, in the sense of their own interpretation — and although such visionary ideas, while confined to a few individuals, are unattended with injurious consequences save to themselves, yet when disseminated by evil and designing characters amongst the unwary and well disposed, they become a bane to the community, and obstruct the progress of all honest occupations and industrious pursuits. I am led to this remark from the circumstance of such characters now composing part of the community of Port Lloyd.

It cannot be denied that very extensive commercial interests frequently sustain serious injury from the want of an established legal authority in our commercial marine, to restrain and punish the offences of unruly and licentious characters, and this observation I

\* These papers were not communicated.

think applies with peculiar force to ships employed in the foreign whalefishery, which seem generally to contain among their crews a great proportion of riotous and abandoned characters, and it is lamentable to hear of repeated instances where the master of a whaler has been placed in a state of coercion by his crew, entirely at their mercy, and compelled to yield to their unruly desires, to the manifest detriment of his own hard-earned profit, and the interests of his owners. It is from instances of this description having occurred here and elsewhere, that I have been induced to allude to them, and I may now advert to the state of the settlers generally, their characters, &c. as also that of other chance residents among them.

It may be easily imagined that the present settlers having been, every one of them, heretofore seafaring men for many years, no very great degree of improvement in social or moral habits has been attained to amongst them, and it is painful to remark, that of the two original principal settlers, neither of them can read or write; yet they aver that from the day they commenced carrying into execution their project of settling here from Woahoo in 1830, they have actually disbursed eight thousand dollars. Many of the other settlers are equally void of education, but this is not the least of the evils that exist in this small society, though perhaps somewhat the cause of them.

I found that a violent party had been formed to harass and perplex the original settlers Messrs. Mozarra and Millichamp by every possible means, and to defraud them of the possession of land to which they had the clearest right.

With reference to the general state and condition of the inhabitants, it is evident, that a very malignant enmity exists chiefly with one party against the original settlers.

About five months since a Sandwich Islander, on the occasion of some disagreement, was stabbed severely in the stomach by one of the Portuguese now resident here, from which he is still suffering; and it is said that his life was saved merely from the accidental circumstance of a whaler being then in the Port, whose surgeon rendered him immediate assistance, and subsequently attended him for upwards of three weeks.

It was impossible without much concern to perceive such confirmed and habitual depravity practised with the utmost indifference. A day or two before my departure, I expressed a desire through Millichamp to see all the settlers and residents, and on his proceeding to the other side of the Bay to communicate my wish amongst them, he was assailed with the most violent oaths and the grossest abuse,



which were accompanied with the threat of his life. I had requested the attendance of all the settlers and residents on board the "Larne," with the view of endeavouring to impress upon them the enormity of offences which some of them seemed to look upon with the merest levity and indifference, and to remind them that if such were actually perpetrated retribution most assuredly would, sooner or later, overtake them, and that they would pay the just penalty awarded to such crimes by the laws of the whole civilized world. I moreover on the day of my departure left with them a written document to this effect.

Little I think remains to be added to these details, which perhaps may be already considered superfluous. A list of the settlers and residents now at Port Lloyd\* is annexed, with some notes of their individual characters derived from enquiries I made amongst them, and my own observations and opinions which I have plainly and unreservedly stated.

From the whole report, with its annexed documents, some idea, I imagine may be gathered of the character and condition of this extraordinary community.

#### HER MAJESTY'S SLOOP "LARNE,"

Port Lloyd, Peel Island, December 30th, 1838.

\* This port may become of great importance hereafter, as it lies not far from the track which vessels, proceeding from the southward to the north east coast of China, may follow, during the season when the *direct* passage is difficult. On this subject the following note has been communicated to the Society by the President. "With regard to the north east coast of China, the passage from Macao through the Straits of Formosa may be made from April to the end of September, after which, or when the N. E. monsoon is fairly set in, it blows with great violence, so that ships visiting Macao at that season, if they do go up the China sea, are obliged to keep well over on the eastern side in order to fetch Macao with N. E. winds.

"Those ships which go an Eastern passage pass from the Pacific between the south end of Formosa and the Bashee islands to reach Macao. If Chusan is to be kept by us, ships will have, after September, to proceed to the Eastward of Formosa, and have a longer passage than at present. You will find that in former days, ships destined for China were always very particular in not being too late, and when that happened they went to Macao as being more easily accomplished. If I could get hold of a chart which has been lately published of the part to the northward of Formosa, I would give you the Islands near which a ship would have to pass, and I think the Bonin islands are not a great deal out of the route."

It was at one time recommended to Russia to occupy the Bonin islands, and establish there an *entrepot* for trade with China. M. Klaproth, in a paper written in 1823 on the commerce between Russia and China, suggested this es-

### III. — *Commercial and Geographical view of Eastern Africa.*

By James Bird, Esq. Read May 2nd, 1839.

The Eastern coast of Africa, from the limits of the tropic of Capricorn to Cape Jirdhafun, in north latitude  $12^{\circ}$ , is yet a *terra incognita*, excepting such part of it as has been surveyed by Captain Owen and the officers of H. M.'s. Navy. The country also from Ras Hafun to Ras Gulwaini, near Burnt Island, extending to the distance of 340 miles, is very little known, and though a survey of it has been completed by Lieutenant Carless, the geographical information obtained, during the voyage to this quarter in October 1837, is still withheld from the public. In this direction therefore there is a wide field open for the labours of this Society, and, interested as are our members and the commercial community of Bombay, in obtaining information regarding the geography of these countries, and the commercial capabilities of their coast, all will aid us I should hope, in awakening attention to this subject. Under present circumstances measures seem necessary for improving an intercourse which has subsisted from the earliest times between the eastern coast of Africa and that of India; and something surely will be done for securing to ourselves a commerce, which if neglected must pass into other hands.

The countries from Delagoa bay to the straits of Bab-al-Mandib, comprise a tract nearly 3000 miles in length, which extending in-

tablishment. He says, "To the south of Japan in Lat. N.  $27^{\circ}$ . and Long.  $138^{\circ}$  east of Paris, is a group of fertile uninhabited islands, which the Japanese call *Bonin Sima* or *Monin Sima*, and are marked in the older charts Archbishop's Isles. The group is distant from China twenty degrees of longitude, and is situated on the line of passage to Kamtchatka, and on that between the north west coast of America and China. The islands possess bays and safe roadsteads—and produce timber fit for building. Without encroaching on the rights of any nation, Russia might occupy them, and establish a colony there, which would become the chief *entrepot* of its trade between Kamtchatka and China. The largest of the islands might be defended by forts and a garrison sufficiently strong to repel the hostile attempts of any foreign power, which however is scarcely to be apprehended. From this point we might attempt a further extension towards the west—and if possible establish a good understanding with the inhabitants of the Great Loo Choo, where it would be necessary to form another *entrepot*, nearer to China." *Annales des Voyages*-Tome 40-1828. S.



land several hundred miles, consists of alluvial plains covered by thick vegetation and magnificent forests. The north eastern portion of it surveyed by Lieutenant Carless is very mountainous, and at two days journey from the sea abounds it is said with elephants, lions, panthers, leopards and ostriches. The hills which are of limestone formation, rising sometimes to 6500 feet in height, are covered with trees and bushes,\* from which frankincense, myrrh, and other gums are obtained. The natural geography of the whole of this tract has been little if at all explored, and we are alike ignorant of its botanical productions, and mineral treasures, excepting such as have become familiar to us through their utility in commerce. The valleys in the interior are said by Lieutenant Ethersey to furnish for export, ghee, coffee, gums, gold dust, ivory, rhinoceros horns, and sheep† which were formerly sent to Mocha, but will now it is hoped find their way to the market at Aden, of which we have got possession.

Previous however to any observations on the trade between this quarter and India, it will be well to give a summary of the leading geographical information regarding it, which we have yet obtained ; and to point out some of those more interesting objects of research to which future travellers should direct their attention.

*Sumali Coast.* — From the straits of Bab-al-mandib to the equator and mouth of the Juba river, the country is inhabited by the tribe of Sumalis, and is divided into the eastern part or that of Burbara, and southern or that of Ajan. The temporary town or village of Burbara, which is situated at the head of a small but secure harbour in latitude  $10^{\circ} 26' 50'$  North, and about  $45^{\circ} 04'$  East longitude is the principal emporium of the eastern part, and Mukdishah is the chief town of the southern coast. Lieutenant Ethersey informs us that the soil contiguous to the coast affords neither pasturage nor cultivation, and consists of sand or gravel. In the mountainous country, rain falls in large quantities, and the low land is accordingly traversed by beds of rivers, abundantly supplied with excellent water.‡ Mukdishah in latitude  $2^{\circ} 1' 8''$  north, Long,  $45^{\circ} 19' 5''$  east, is a town of some importance, and has a harbour formed by a long reef, extending eastward several miles, within which the narrow channel has ten to twelve feet water at low spring tides. The

\* Lieut. Carless in the report of the Bombay Geographical Society for 1837 and 1838.

† Proceedings of the Bombay Geographical Society 1837.

‡ Lieutenant Carless, Bombay Geographical Society's proceedings.

town contains about a hundred and fifty stone houses built in the Spanish style. Arab dows and boats from Cutch visit this part in their coast navigation, and exchange, according to Captain Owen and Lieutenant Postans\*, black dungari cloth, sugar, molasses, salt fish &c. for ivory, gums, and other produce of this coast. The agents in these transactions between the traders and Sumalis are Hindoo brookers principally from Surat. Besides Mukdishah, Marka, and Brava, are two places in the coast which keep up a communication with the interior; but Captain Owen states that in the whole country from Ras Hafun to Mukdishah there is not the least appearance of an inhabited spot, and that the commerce appears to be solely directed towards the Red Sea by means of caravans. The Sumalis are described by Lieutenants Ethersey and Carless as mild and friendly in their manners towards strangers, and possess that good faith and generosity in which every confidence may be placed. The Gallas who possess the interior, are a more intractable tribe of savages, whose manners are most uncultivated and ferocious.

*Suhaili Coast* — From the Juba river, which is navigable in boats for three months, from its mouth to the island of Chuluwan, twenty one degrees south, the coast is inhabited by Mahomedans called Suhailis. The river Juba, known by the Africans as Wowiveenda, is said to rise in Abyssinia; and at Lamoo three degrees southwards, there is much commerce and a population of five thousand souls. Lieut. Emery† describes the Suhailis to be a quiet intelligent race of men, whose complexions are similar to that of the Arabs, changing into black from their marriages with the inland tribes called Whaneekas. Another inland tribe here, called Merremengows, are described as well made, active, perfectly black but without the least appearance of the Negro. Their hair is rather short and curly; and they are very friendly and good humoured. Their dress consists of the skins of wild animals carelessly thrown over their left shoulder, and the chief ornament of the men is brass wire twisted round the arm above the elbow. The women have bead ornaments around their waist, and strings of beads on their hair.

The whole of this shore is said by Captain Owen to present but little variety, being composed of sand cliffs and hills, and as there are many dangerous reefs, ships should not approach nearer than

\* See his account of the trade between Mandavee in Cutch and the eastern Coast of Africa B. G. S. 1837.

† Journal of the Royal Geographical Society vol. III.



twenty fathoms without some well defined object as a guide.\* The principal towns of the coast are Mombas, Pemba island, Zanzibar, Monfia, and Keelwa or Quiloa, all of which are islands formed of madrepora, and are situated from three to thirty miles from the main land. Zanzibar, which belongs to the Imaum of Muscat, and which is a most valuable possession producing rich crops of grain and sugar, is described by Captain Boteler† to possess harbours of the best kind and perfectly safe, both from the general mildness of the weather and their favourable conformation. The soundings extend from the island to the main. The coast opposite is low, and produces abundance of grain and sugar, but the climate is said to be fatal to Europeans.

Pemba island, northward of Zanzibar, said by Captain Owen to be most fertile, extends thirty miles from north to south, and eleven from east to west. It abounds in excellent ship timber and luxuriant vegetation; and rises two hundred feet above the level of the sea. Excellent timber fit for ship building, &c. is procurable on this coast. The varieties enumerated by Lieutenant Emery are as follow:

“ A CATALOGUE OF WOODS.‡

Sohilie Name.	Diameter, <i>in.</i>	Height. <i>feet.</i>	Use.
Mungorule. . . .	18 . .	19 . .	Bedsteads, boxes, &c.
Mupingo (crooked). . .	10 . .	13 . .	Bedsteads, &c.
Monyonvouro. . . .	18 . .	19 . .	Ship-building.
Mechano. . . .	19 . .	14 . .	Doors, &c.
Mowoula. . . .	36 . .	60 . .	Ship-building.
Mosendee. . . .	22 . .	50 . .	Masts for dows.
Monamage. . . .	40 . .	26 , .	Ship-building.
Mananingya. . . .	26 . .	30 . .	Ship-building, &c.
Mucongarcharlee. . .	28 . .	22 . .	Doors, &c.
Mocungue. . . .	24 . .	28 . .	Ship-building.
Mulelana. . . .	7 . .	12 . .	Rafters, &c.”

Monfia is an island nine miles from the main, which here assumes a more hilly appearance. It is of a long narrow form covered with trees, and inhabited. Southwards is Quiloa, called by the Malo-

\* Owen vol. I. page 360.

† Botelers voyage vol. II. Page 27.

‡ Journal of the Royal Geographical Society, Vol. III.

medans Keelwa, which is described to be one of the finest ports in the world; but without anchorage outside, as the depth is unfathomable. Previous to the arrival of the Portuguese in 1505 it was one of the most considerable Arab possessions; and in Hej: 304. A. D. 916, is thus mentioned by Masudi, who made a voyage from this place to Oman. “ The people who frequent this sea are the inhabitants of Oman, and the Arabs of the tribe of Azd, who go as far as the island of Keelwa, in the province of Sofala, where some noble Ethiopic Mohommedans are living. Sofala is a fortress which terminates Ethiopia interiorly. The mariners of Siraf sail in this sea, and I myself have made several voyages in it; once from the town of Sanjar in the province of Oman, and once from Oman itself; on which occasion, I was accompanied by Nakhudas (Ship masters) of Siraf, such as Mohommed-bin-Alzandum Alsirafi, and Jaohir-bin-Ahmed, commonly called Ibn Sank, who were subsequently drowned in this sea. My last voyage was in Hej: 304. during which I sailed from the island of Keelwa to Oman in the ship of Ahmed-abd-Alsamed, who with his brother Abd-al-Rahim-Sirafi was drowned in this sea.”

In this tract near the south point of Mizimbaty, near Cape Delgado is the great river Ravooma, which is said to be next in size to the Zambezi. The latter empties itself by several mouths, of which the principal are the Cuama and Quillimani branches. The town which gives name to the latter branch is included in the Portuguese possessions which form a portion of the ancient kingdom of Monomotapa extending from  $15^{\circ}$  to  $20^{\circ}$  south latitude, and from  $27^{\circ}$  to  $37^{\circ}$  east longitude or there about.\* The river Zambezi which disembogues itself in southern latitude  $18^{\circ}$  between Mozambique and the Bozurata islands southward, is said to rush so strongly from its various mouths that the water four miles from the land is perfectly fresh, and the interior is an extensive morass. Here from Cape Bajone near Mozambique to the river St. Lucia southwards, the country is a continued tract of sand hills and the interior level, with knots of trees like park land. The bank off Cape Bazurata is the site of the famous pearl fishery of Sofala; but the pearls on this coast have not been fished for several generations, though the oysters are procurable at not more than knee deep. Formerly the trade of Sofala consisted of grain, gold, and silver; but where agriculture and happiness formerly reigned, the Portuguese possessions in the vicinity of the Zambezi do not produce sufficient grain for their own consumption, and

\* Botelers Voyage Vol. I, page 240.



the slave trade has turned the tribes from agriculture to war. The country southwards about Delagoa Bay is divided into the Mapoota or oil district, Temby southwest, Mattol north west, Mabota north, and southwards the country of Mapoota the tribe of Zoolas, or the Alzila of the Arab geographers.

Besides the importance of the commerce on this coast, there are several geographical and ethnographical enquiries, connected with it which yet remain for solution by future travellers. The not least important and interesting of these are the situation and extent of lake Maravi, now usually placed between the eighth and tenth degree of Southern latitude, and with great reason supposed to be the source of the rivers Zambezi or Ravooma. Captain Harris who reached the tropic of Capricorn in  $29^{\circ}$  east longitude, states that it was described to him not more than six weeks or two months journey, from where he then was.

Another question of interest is to ascertain in what direction the mountain chains eastward of lake T'chad, run from the plain of Mandara and its capital Mora. At this place they were seen rising to 2500 feet, but are thought to extend far southward and become more elevated. They are the far famed *Jubal-al-Kamar*, or mountains of the Moon, from which Ptolemy, Masudi and others describe the Nile to rise by ten fountains, which discharge their waters into two large lakes giving rise to a river which runs northward; and to another which flows to the sea of Zanzibar. The former is probably the Bahar-al-Abaiad, and the other may be the Juba river which empties itself near the equator.

A considerable trade is carried on between the port of Mandavie in Cutch and the east coast of Africa; but there is a general complaint among the traders that ivory, the principal article of exchange, is annually becoming more scarce, as the American and French vessels, resorting to Lamoon and Zanzibar, carry away large quantities of this article. The quantity of it however, imported into Bombay during 1838, is nearly double that of any former year from 1821; and for the last five years the value of all imports has been increasing from Rs. 3,22,584. to 6,35,106, while the value of African produce imported from the Arabian Gulph has increased from Rs. 96,236 to 1,67,688. Besides ivory the principal articles imported into Bombay are grain of sorts, gums, horns of the *gynda* shark fins, tortoise shell and wax. These are chiefly brought here in exchange for china ware, glass ware, hard ware, and cutlery, British iron, woollens, piece goods, and sugar. The returns which I now submit were obligingly furnished me by the Collector of Customs, W. C. Bruce, Esq.

Returns shewing the nature and value of the trade between Bombay and eastern Africa, for a period of eighteen years—from 1821 to 1839.

*Imports of African produce into Bombay from the Arabian Gulph during a period of ten years from 1821 to 1830.*

Articles.	1820-21	1821-22	1822-23	1823-24	1824-25	1825-26	1826-27	1827-28	1828-29	1829-30
Horns Gynda .....	248	"	"	161	"	237	"	127	160	522
Ivory-Elephants Teeth	4147	1646	3886	2735	9689	16270	9075	18488	36797	14831
Mother O'Pearl shells	"	312	4312	18818	3955	2291	662	3891	1813	8480
Shark-fins and Fish-maws .....	42631	17998	18795	9505	7635	15841	8748	35701	25672	27253
Tortoise-shell .....	5495	1473	21929	12779	6434	8449	4985	10055	13876	7525

*Imports into Bombay from the Eastern Coast of Africa during a period of ten years from 1821 to 1830.*

Articles.	1820-21	1821-22	1822-23	1823-24	1824-25	1825-26	1826-27	1827-28	1828-29	1829-30
Betel-nut .....	"	"	100	"	"	"	"	"	"	"
Beads False .....	"	"	"	"	285	"	"	624	171	"
Cassia .....	"	"	"	100	"	"	"	"	"	"
Coir .....	"	"	497	"	"	"	"	"	"	"
Cocoanuts .....	1791	1035	3301	"	1425	1148	1522	3401	4322	4473
Cotton ..	3107	"	"	"	"	"	"	"	"	"
Dates .....	"	469	"	"	"	"	"	"	"	"
Eatables .....	199	"	946	"	"	"	"	"	"	"
Ghee .....	"	"	"	"	"	"	"	"	"	538
Glassware .....	"	"	"	"	"	"	239	"	"	"
Grain .....	2900	"	5868	"	"	10194	2610	"	"	1344
Gums { Animi .....	26401	24215	34296	30079	46703	54574	31102	25988	5317	10678
{ Olibanum ...	"	296	164	"	"	"	"	"	"	1487
{ Other Sorts .	"	"	"	"	172	"	"	"	"	"
Horns-Gynda .....	3036	4879	6076	8368	8190	7377	26624	8963	18775	12342
Indigo .....	"	"	"	"	"	"	1280	"	"	"
Ivory-Elephant's Teeth	278669	117030	150359	149401	291257	244020	317913	209162	221647	167974
Leather .....	1175	685	1697	361	1017	268	"	"	255	"
Marine Stores .....	"	"	"	"	"	1023	407	"	"	"
Metals { Copper Old.	141	121	"	"	"	"	385	1052	334	"
{ Iron .	"	"	"	379	"	"	"	"	"	"
{ Lead red and White ....	"	"	174	"	"	"	"	"	"	"
Medicines and Drugs .	118	"	231	"	4079	2207	194	"	"	1007
Oil ..	131	"	"	"	"	"	"	"	"	"
Piece Goods of Sorts ..	"	120	"	"	650	"	862	"	1773	"
Cotton yarn ...	"	"	"	"	170	"	"	"	"	"
Sharkfins & Fishmaws.	2328	1760	2333	6833	1305	1794	2980	1025	662	"
Spices { Cloves .....	"	"	"	11248	1363	120	"	15160	7795	"
{ Nutmegs .....	"	"	"	"	221	"	"	"	"	"
{ Cardamons.)	"	159	"	"	2305	"	"	"	"	"
Stationery .....	"	"	"	"	152	"	"	"	"	"
Sugar .....	"	"	"	"	"	448	"	"	"	"
Sundries .....	4866	3384	13836	6709	6019	9462	10020	3272	3512	3742
Tortoise-shell .....	4401	1430	3482	989	1100	906	5923	1669	1717	918
Wax .....	1529	1559	3356	2731	2944	1558	1934	2275	2561	2179
Wine .....	"	"	"	"	"	"	"	"	3554	"
Wood .....	100	562	1468	509	460	"	888	933	1762	1668
Woollens .....	"	"	"	"	474	"	"	"	"	"
Merchandise .....	330892	157704	228184	217707	370291	335099	404883	273524	274157	208380
Treasure .....	211687	76397	44734	38215	32593	23555	33770	35875	132724	177826
Horses .....	"	"	"	"	4000	"	"	"	"	"
Grand Total Rs	542579	234011	272918	255922	406887	358654	438653	309399	406881	386206



*Imports of African produce into Bombay from the Arabian Gulph during a period of eight years from 1831 to 1838.*

Articles.	1831	1832	1833	1834	1835	1836	1837	1838
Horns Gynda .....	138	"	"	"	"	"	287	95
Ivory-Elephant's Teeth .....	21097	27844	43785	55382	50617	87266	98566	120972
Mother O'Pearl Shell .....	13285	9825	12887	11379	6519	10493	17366	23479
Shark-fins and Fish-maws .....	24137	32676	22410	17050	10865	26505	32775	14801
Tortoise-Shell .....	9774	12179	6369	12425	12025	9812	19997	8341

*Imports into Bombay from the Eastern Coast of Africa during a period of eight years from 1831 to 1838.*

Articles.	1831	1832	1833	1834	1835	1836	1837	1838
Betel-nut .....	201	472	158	2823	6016	8497	1149	62
Cocoanuts .....	5247	3139	138	138	2942	5332	586	2361
" dry or Copra .....	"	"	"	"	"	132	"	"
Coffee .....	"	"	"	"	862	"	"	595
Coral .....	"	"	"	"	"	2345	"	"
Ghee .....	"	"	"	"	708	"	"	"
Glass .....	"	"	415	"	"	"	"	"
Grain of Sorts .....	120	"	500	"	5374	2425	3700	3920
{ Animi .....	"	366	"	400	"	"	49601	23638
{ Arabic .....	516	"	"	"	"	"	"	3868
Gums { Copal .....	70698	54349	77581	97422	104166	233631	"	"
{ Olibanum .....	"	"	"	158	248	752	"	"
{ Other Sorts .....	"	"	"	"	"	"	"	72106
Hides .....	"	"	"	"	142	"	"	"
Horns Gynda .....	10210	2064	3509	2065	1902	1079	5172	2629
Ivory-Elephant's and Sea Horse Teeth	238267	211023	216979	178903	256829	260785	270407	457997
Leather .....	"	396	"	"	"	"	"	"
Long Pepper .....	"	424	"	"	"	"	"	"
Metals { Copper Old .....	3072	"	217	"	195	"	"	"
{ Tin Plates .....	"	"	"	"	928	"	"	"
{ Spelter .....	"	"	"	"	"	"	323	"
Marine Stores .....	287	"	"	552	226	580	"	308
Medicines and Drugs .....	8067	3515	14536	5475	21496	3812	"	979
Oil-of Sorts .....	"	"	"	"	161	"	"	"
Piece Goods .....	"	159	"	624	3600	239	"	"
Shark-fins and Fish-maws .....	3406	1043	508	2461	15025	1788	1309	2709
Spices-Cloves .....	"	1881	1425	"	13235	22898	9577	62545
Sundries .....	13735	1223	2083	1271	3572	2620	642	1379
Stationery .....	"	"	"	"	356	"	"	"
Tobacco .....	"	"	"	"	1483	"	"	2442
Tortoise-Shell .....	"	3903	1530	4297	4582	1823	2439	4128
Wax .....	5111	2595	124	1503	1380	"	900	2171
Wood of Sorts .....	177	1064	525	"	232	2263	3733	7369
Woolens .....	"	"	"	"	274	"	"	"
Eatables .....	"	"	"	"	2616	"	"	"
Merchandise .....	359114	287316	320228	298092	448550	551001	349538	631206
Treasure .....	30850	25265	31982	24492	33225	8000	911	3900
Total Rs	389964	312581	352210	322584	481775	559001	350449	635106

*Exports from Bombay to the Eastern Coast of Africa during a period of ten years from 1821 to 1830.*

Articles.	1820- 21	1821- 22	1822- 23	1823- 24	1824- 25	1825- 26	1826- 27	1827- 28	1828- 29	1829- 30
Apparel .....	1489	777	1766	873	4355	1160	1334	2508	1255	"
Beads .....	61940	9419	32643	4985	6886	600	1100	1525	4005	32975
Betel-nut .....	190	635	835	639	830	135	"	240	"	"
Cassia .....	"	"	1220	375	"	435	1215	100	1485	300
China-ware .....	3213	11835	18255	10550	6533	5183	16923	15555	15395	8125
Cotton .....	1225	5800	15191	12950	8280	12805	17550	25190	17846	3200
Coir .....	400	1426	"	230	"	"	"	"	"	210
Copra-or dry coanuts..	300	300	360	"	"	"	"	"	"	"
Dates .....	"	1375	"	1180	2130	"	"	"	950	"
Eatables and Confectionary .....	"	525	225	370	633	100	"	690	"	1000
Earthware .....	"	"	"	"	"	"	"	"	100	"
Fire-works.....	"	"	130	405	"	"	"	223	200	200
Ghee ... ..	"	"	"	1000	"	"	"	250	2700	"
Glass-ware.....	"	725	324	250	"	"	"	"	"	"
Ginger .....	"	"	"	"	"	102	"	"	561	139
Gunnies .....	"	"	"	"	150	"	"	"	"	"
Gunpowder .....	"	363	"	"	"	"	"	"	"	"
Grain of sorts .....	"	5562	7114	7952	3240	1228	2220	27542	6970	15900
Guns and Pistols .....	"	"	394	"	"	"	"	"	"	"
Gum-Benjamin .....	1665	305	150	1300	1949	695	325	1045	3900	240
" Olibanum .....	"	170	"	"	"	"	"	"	"	"
Hardware and Cutlery	9041	19327	15849	8736	36299	57985	4715	3922	12541	13175
Marine Stores .....	150	857	2159	370	"	"	750	175	1682	1600
Medicines and Drugs .	7088	5480	635	530	1237	983	2771	2607	4128	1215
{ Brass Old....	450	"	"	"	"	"	"	"	"	"
{ Copper, not described..	"	1605	190	225	1296	"	"	"	"	"
{ Iron British	"	"	"	"	"	"	"	"	"	"
{ " Bar ...	17050	20190	36625	19020	22131	19816	16640	23725	38350	19441
Metals { " " Nails	1432	1472	775	1694	960	530	540	1025	2315	2005
{ Spelter.....	"	"	150	"	860	831	1310	1660	1125	122
{ Steel .....	300	455	892	"	130	200	"	140	100	2600
{ Tin .....	552	3580	1331	1447	230	900	4567	5414	2312	2215
{ " Plates ...	"	200	256	146	"	"	"	"	"	"
{ Lead.....	120	"	"	"	190	"	"	875	640	1555
Oil of Sorts.....	1072	326	"	1475	105	1027	210	450	252	530
Pearls, Coral and Cornelians, False ....	"	28628	725	15440	9330	11255	41690	16970	12850	27478
Plate, Plated-ware and Jewellery.....	"	"	"	"	272	"	"	"	"	"
Piece Goods	"	"	"	"	"	"	"	"	"	"
Brit. Printed Cottons	"	196	"	"	"	"	"	135	"	"
" of Sorts ....	46891	75173	71972	60967	94629	111113	172830	117364	186400	216763
" Yarn .....	380	725	"	"	400	"	235	"	700	750
Cashmere Shawls . .	"	"	"	"	"	"	1359	1100	"	"
Pepper.....	6725	4043	1768	5790	4104	6602	7001	2195	5374	4255
Rattans.....	"	"	100	"	"	"	"	"	"	"
Silk-raw .....	"	"	14000	"	"	"	"	"	"	1300
Spices-Cardamoms....	1807	1691	2435	1170	275	240	660	825	720	780
Spirits ... ..	"	260	"	418	"	"	"	"	"	"
Stationery .....	300	250	430	500	"	100	560	205	"	150
Sugar and Sugar Candy	4175	8232	10083	10539	6941	6353	7702	6864	5576	14660
Sundries.....	4057	3327	7341	8079	4149	4761	5157	8047	8810	6853
Summerheads or Umbrellas .....	200	"	656	195	200	665	288	206	190	561
Tobacco .....	"	"	808	140	730	"	"	"	"	"
Tea .....	"	505	1455	2350	"	100	100	"	"	300
Wine.....	"	"	"	"	125	"	"	"	805	"
Wood-Sandal.....	1535	1275	200	1125	360	1425	"	1195	800	615
Woollens .....	2900	"	"	"	1236	5375	125	1600	5000	"
Merchandise.....	176675	217014	249433	183415	221175	252659	309868	271567	346037	381202
Treasure .....	"	"	7560	3350	"	21525	8560	3100	7700	"
Total Rs	176675	217014	256993	186765	221175	274184	318428	274667	353737	381202



*Exports from Bombay to the Eastern Coast of Africa during a period of eight years from 1831 to 1838.*

Articles.	1831	1832	1833	1834	1835	1836	1837	1838
Apparel .....	3647	1644	2078	2222	3061	8914	8567	7635
Beads .....	31310	9932	3239	5585	14625	19859	"	"
Betel-nut .....	"	"	"	"	"	"	"	318
Cassia .....	482	100	"	324	"	280	139	390
China-Ware .....	10710	9960	9130	13955	14325	13180	13770	12958
Cotton .....	1000	6500	"	"	3490	"	1210	9925
Coir .....	"	280	"	"	"	200	125	1310
Coffee .....	"	"	"	200	"	"	"	"
Copra or dry Cocoanuts .....	"	168	126	"	"	"	138	"
Dates .....	1112	225	"	"	"	"	464	"
Gun Powder .....	"	"	"	"	1150	"	"	"
Glass-Ware .....	330	"	"	291	325	"	542	2655
Ginger .....	150	"	250	"	700	1396	722	279
Grain of Sorts .....	14638	26273	12400	3600	25468	36270	10130	10266
Gum-Benjamin .....	280	105	1204	1050	1650	1480	345	1330
Eatables and Confectionary .....	"	646	110	175	604	1500	1221	"
Fireworks .....	"	"	110	"	100	"	"	"
Hardware and Cutlery .....	38771	53457	32131	24974	24375	58101	81680	104531
Leather and Saddlery .....	"	"	"	"	150	"	"	152
Marine-Stores .....	2140	445	350	875	600	1300	"	584
Medicines and Drugs .....	916	650	585	362	1875	1259	1858	2483
Metals { Brass Old .....	"	"	"	"	"	"	"	2400
Copper, not described .....	"	550	"	"	1225	200	"	"
" Tile .....	"	"	"	"	"	"	1628	"
Iron Swedish Bar .....	"	"	"	"	"	"	2000	625
" British—Do .....	32005	16020	7060	2500	3200	13685	770	12200
" " Nails .....	2575	825	11020	2355	2627	900	250	1655
" " Old .....	"	"	"	320	"	"	"	"
" " Rod .....	"	"	"	"	"	"	"	3500
Spelter .....	200	735	"	300	120	"	192	540
Steel .....	455	"	"	"	475	560	504	800
Tin .....	4830	640	860	200	3000	600	"	1350
" Plates .....	"	"	"	"	"	"	650	"
Lead .....	405	"	"	100	332	1250	"	"
Oil of Sorts .....	680	175	"	1000	645	012	100	1646
Plate, Plated Ware and Jewellery .....	"	"	"	"	3000	"	"	"
Piece Goods { British Printed Cotton .....	"	"	225	360	"	"	"	19395
" White or plain .....	"	"	"	"	"	"	49626	71982
" Of Sorts .....	110681	00109	154171	201724	168743	180610	330065	232811
" Yarn .....	"	11200	"	"	2575	3000	1500	5375
Cashmere Shawls .....	"	"	"	730	"	"	"	"
Pepper .....	11940	3229	1800	1285	4266	5967	4426	7032
Silk-raw .....	300	400	600	600	"	3220	903	"
Spices-Cardamoms .....	350	215	949	1125	300	"	260	350
Stationery .....	820	400	320	"	300	450	125	380
Sugar .....	18430	12417	5859	11190	18090	6565	855	16453
Candy .....	"	"	"	"	"	"	2961	3350
Sundries .....	6809	3472	3311	1909	6150	5285	60698	94484
Summerheads or Umbrellas China .....	525	110	125	125	362	"	"	695
Tea .....	"	100	"	"	"	"	"	320
Vermilion .....	"	"	"	"	"	"	"	70
Wood-Sandal .....	560	425	"	275	"	250	1255	360
Woollens-British .....	5400	"	500	3210	4575	2350	5905	4650
Spirits-Brandy .....	"	277	"	"	"	"	"	"
Tobacco .....	"	320	350	"	"	"	"	"
Merchandise .....	302451	252004	248863	282921	312483	368643	593331	637289
Treasure .....	3000	"	6650	"	5700	6200	25000	8000
Total Rs.	305451	252004	255513	282921	318183	374843	618331	645289

In reference to the preceding tables there will be found an increase in the import of some articles, and a diminution in others; the most remarkable of the former being in the articles of ivory, cloves and

spices. The last are produced in the settlements on this coast belonging to the Imaam of Muscat, and the increase has arisen from the great care he has of late years devoted to the production of these articles. There appears a diminution in the article of gums; while gold dust, coffee, ostrich feathers, and dry hides the products of these countries, do not appear in the returns.

---

#### IV. — *Report on the Muncher Lake; Arrul and Narah Rivers.* By Lieutenant Postans.

[Presented by Government.]

During a certain portion of the year the main stream of the Indus from Sehwan to within a few miles below Sukkur, is abandoned by the Indus boatmen, who from April to September invariably pursue the more circuitous, but easier route, by way of the Arrul and Narah Rivers, and the great lake Muncher. As the result of my observations whilst travelling in this direction\* leads to the conviction that it offers unusual advantages for steamers of even moderate powers, I have drawn up the following brief notice, with a view to call attention to the subject.

The great stream of the Indus meeting the formidable opposition offered to its current, by the hills which join the river a few miles below Sehwan, throws off a branch in a north-westerly direction, towards that town, and during the height of the inundations and consequent greatest velocity of the current, this branch is continued up the Arrul river, to the distance of nearly twenty miles, until it is lost in the water of the great lake Muncher. The Arrul river may be said to commence immediately above Sehwan; from the main river to the town, it is a broad open channel, but its general width above is probably about forty yards, very uniform; and its depth every where very great. The banks are low, even with the waters edge, with but little cultivation, and are clothed with a thick jungle of the tamarisk bush, which here as elsewhere in Sinde, often attains the size of a jungle tree. The circumstance I have mentioned, of the stream from the main river traversing upwards in the Arrul, as far as its junction with the lake, occurs, I have reason to think, during only a limited period, since a fleet of boats, pursuing this route in the month of May last, found the clear water of the Arrul issuing from the lake,

\* Left Sehwan on the 1st. of July 1839.



to within a short distance of Sehwan, where the current from the stream, ceased to be in their favor. In the beginning of July however, which was the period of my journey in this direction, the contrary was the case; we were carried with the stream from the Indus, up the whole distance of the Arrul. The muddy water being observable for some time even after we entered the lake. I mention the above fact, with the view of demonstrating the great increase in the velocity of the main stream, during the height of the inundations. The great lake Muncher, when swelled by the inundations is an enormous expanse of water, said to be twenty miles in length, by some ten in breadth, and covering an area probably of about 180 square miles. It extends from the foot of the hills to the north, and is lost on the low lands to the eastward. The ordinary channel for navigation is nearly in the centre, where the water is beautifully clear, and very deep; it would appear that the same facilities for traversing its waters, which were observable when I crossed the lake would always exist, since its main body is not affected by the inundations; these appear to be spread over the low lands, and leave the centre of the same depth, or nearly so, throughout the whole year. The Arrul and Narah rivers however, are completely dry from November to April; the traffic of boats, occupied in fishing or transporting grain, appearing to be very great.

The surface of the Lake is covered for miles with the lotus plant; it abounds in fish, and whole families as on the great river, find their homes in small craft, and look for subsistence to the produce of their nets.

The Narah has its mouth in about the centre of the northern shore of the Lake. The channel for some distance is confined, and passes through a dense jungle of the tamarisk, but the appearance of the country soon changes, and for the greater part of its course, this stream flows through an open country, which will probably vie with any of the same extent in the East, for richness of soil and capabilities. The general breadth of Narah I shall calculate at from 80 to 100 yards, and the average rate of current probably two miles: its depth close to the banks was generally twenty feet.

The term "Narah" signifying in Sinde a snake,\* is well applied to the continued windings of the stream, but these from the dulness of the current, offer no obstacle to navigation; even at the height of the floods a boat of forty khurwabs was tracked by five men, at the average rate of sixteen miles a day. The distance from Sehwan to

\* See the paper on the Indus by the late Captain Macmurdo, printed in the present number. He considered this term to be a Sindee corruption of *nala*. S.

where the Narah issues from the main stream, is estimated by the natives at 200 miles, 100 koss, or about double that of the river itself, and I should not think it over-rated.

The general effect of this river is of its being a canal; it is difficult to imagine that its course is not artificial.

The portion of the country lying between the Narah and the main stream, has, of course, a double advantage of irrigation, and as the lands lie generally lower than the Narah, a simple drain suffices to turn the waters upon them, the soil is a rich alluvial, and rice is the principal cultivation, though the cotton plant of the large description peculiar to Sind, is seen in great perfection on the high banks. This portion of Sind is thickly populated; villages abound on both sides of the river, many of them composed of huts built of temporary materials, surrounded by numerous flocks of sheep and cattle; the latter of an exceedingly fine description. There are also several towns of size and importance, the principal being Khyrpore. The numerous Government boats laden with grain, which I learned were on their way to Hyderabad, attest the importance of the revenue derived by the Ameers from this rich territory, at the same time their usual system of excessive taxation, is doubtless the cause of the comparatively small portion of land under cultivation in districts which might be made productive to an almost unlimited extent.

As I journeyed by the Narah river during the most favorable season for navigation, I may be overrating the advantages which it presents as a general route. I think there can be little doubt that for six months in the year, it would offer the advantages over the main stream of slow current, an uniform and great depth of water, supplies abundant, not forgetting the important article of fuel, and as such, may perhaps merit a survey and detailed report.

---

## V.—*Observations on the Sindhoo or river Indus.* By the late Captain James Macmurdo.

[Communicated by James Bird, Esquire.]

The present state of the river Indus is unquestionably an object of more real interest than any inquiries regarding its ancient condition. Nevertheless many able pens have been employed in endeavouring to illustrate a subject, which from local and natural circumstances is destined for ever to remain involved in obscurity; and an extraordinary anxiety has been evinced to support theories which are



at best only calculated to exercise the ingenuity of the learned, whilst the actual state of this interesting and celebrated river, its peculiarities and utility, are neglected as considerations of no importance, excepting to that portion of mankind, who are indebted to its beneficent waters for a subsistence.

This river has been said to resemble the Nile more than any other of the same magnitude. The character of the flood is similar, and the inundation of the Delta, and its extraordinary fertility bear a striking resemblance. These remarks have been made both by ancients and moderns who have visited this stream. The Indus, however, is a far inferior river to the Nile, both in respect to size and to the quantity and regularity of its floods. This is perhaps occasioned by the different nature of the countries through which these rivers take their course.

The Indus is called in the sanscrit writings Sindhoo or Syndhoo which is doubtless the original name. Sindhoo signifies the ocean, and is used to the river metaphorically. Mehran and Meetha Mehran-nur are the names by which the Indus is most commonly known in India. These I believe also to be Hindú words significant of the sweet or fresh sea. The Indus from where the Garah unites with it, cannot be said to receive one tributary stream.

I shall not presume to enter on a discussion of the causes of the floods in the Indus. They are by some held to be found in the melting of the snows in the Himalayas; and by others the periodical inundation is attributed to incessant rains in the high latitudes. An investigation of the circumstances might perhaps afford reason for both opinions, but I must leave it for others to decide upon a question on which I confess my information is totally deficient.

The floods usually commence early in May and subside early in September, a period which it may be observed corresponds with the rainy monsoon of western India. They rise with rapidity although they sink and rise frequently before the waters gain their utmost height, after which they gradually abate. The effects of inundation are felt differently at different positions. In the flat countries, the waters spread from six to eight miles, on each bank of the river, and are carried much further by the labour of the people who have made canals, or cuts for the irrigation of soil which would otherwise lie waste and unproductive. The stream of the Indus is subject to great changes more particularly near the Delta, where the seaports vary their positions very frequently. Some years Shahbunder is the principal port, and in others the waters are transferred to Dhar-  
raja, or Laribunder; but in attempting to describe the modern

river, I shall for the sake of perspicuity fix upon a point whence I shall proceed from place to place successively, and hope by this plan to make the subject as clear as its natural difficulty will admit.

It is not my intention if I possessed the ability, to treat of the Indus otherwise than as connected with the province of Sinde; and in endeavouring to fulfil this object I shall fix the city of Bhukir, as the point limiting my remarks on the northern boundary. At this city the river according to Mr. Pottinger, is, in the dry season, sixteen hundred yards wide; but, according to my information at the same season the Indus is here nineteen hundred yards of stream in a channel of three thousand yards wide. From Rohri to Sukhir, is reckoned above three miles, but although those places are close to the banks of the river, they stand obliquely to its bed which reduce the straight line considerably.

Rohri, or properly speaking Lohri, is situated on the east bank, which is here precipitous and one entire rock of flint. Opposite Rohri in a direct line is Bhukir, situated on an eminence composed of the same material, and at a distance of twenty-five or twenty-six hundred yards. From Bhukir to the main land forms the rest of the channel; and although in ancient accounts it is said to have been considerable it has now no water, and is only known to exist from the circumstance of some of the superfluous water of the floods finding its way to the westward of Bhukir. The channel from that place to Lohri is one sheet of rock rugged and uneven, over which the stream which is confined in limits extraordinarily narrow flows with a noise heard many miles distant. In the middle are two or three lofty rocks which are never covered in the highest floods, and on one of these is a Mahomedan place of pilgrimage called Khajah Kathawn.

The Indus has the appearance of having forced its way through a rocky mountain; in the westernmost point of which Bhukir stands, but the mountain itself runs in a low range from Lohri to the south east as far as the Poorna, along the west bank of which it is perceptible for nearly sixty miles south of Alore, where the range becomes sandy and in that character is traced as far south as the latitude of Meer Ellah Yar's Tandah at Rohir, where the water is seven fathoms deep, and the houses of the town rise directly from the precipice of the river. This ferry is considered difficult at all seasons, but during the flood it is extremely dangerous, and seldom attempted, owing to the rapidity of the current and the disturbed state of the waters from their confined passage.

About eighteen koss above Bhukir a channel is formed, which receiving its waters from the main stream, flows to the westward of



Shikarpoor as far as the country of Nowshera, where taking a southerly course it runs nearly parallel to the Indus, varying in distance from that river from twenty-five to twenty-six miles, as far as Sehwan where it rejoins the great channel. This stream at first takes the name of *Now Lukhi Sind*; but where it passes the parrallel of Ladkhana, where the canal of that name separates, and where another communication occurs with the Indus, the appellation of Now Lukhi Sind is changed for that of *Narah*\* which it retains throughout its future course, and by which it is familiarly known to the natives of the country. This *Narah* is navigated during the season of the floods and indeed until January in preference to the main stream, it having much less current and being more convenient for the disposal of goods. At other seasons the *Narah* is dry, here and there presenting pools of water, by means of which irrigation is carried on.

Between Bhukir and Khyrpoor, the space between the *Narah* and the Indus during the floods is entirely covered with water, where elevated ridges occasionally running from one to the other form dhands or lakes. As the inundation subsides, the water is drawn off by both streams, leaving the whole country between with a rich soil ready to receive wheat or barley in October, without any previous preparation.

The crops produced in this tract which consists of part of the Candka, Undersin, Ghar, Tigger, Baghban, and the Khodabad pergunahs, are said to be beyond anything luxuriant, and so extensive that nothing is perceptible for miles, but a vast expanse of grain uninterrupted excepting where the remains of a dhand are visible in sheets of water of several miles in extent. Such is the abundance of the crop and such the want of commerce to confer on it a value, that no boundaries distinguish the property of one cultivator from that of another, each individual scattering and reaping his grain at hazard.

In this tract are the lakes called the Maha and the Muncher. They are nominally distinct, and are separated by the channel of the *Narah* at Khyrpoor. This division is however little else than nominal, for during the season of the floods they form one vast sheet of water from Sehwan to Cheezapoor, in which neither of the lakes in question, the *Narah* nor indeed the Indus itself are perceptible. The Maha and the Muncher are however seldom or never entirely dry although on the floods subsiding, the greatest portion of their waters retreat into the *Narah* and Indus whence they originally came and are carried off by these channels. These lakes are interspersed with hillocks and elevated grounds on which the inhabitants reside, and as the waters everywhere abound in fish, vast numbers of small boats are

\* A common Sindî term for a nulah or natural water channel or ravine.

employed by the people for fishing, as well as for the convenience of passing from one hillock to another. They also employ their boats in shooting and snaring the wild fowl with which the Maha and the Muncher are covered throughout the year. I have already mentioned the Ladkhana canal and I shall now describe it as it appertains to this part of the country. Nearly in the parallel of the spot where the Now Lukhi Sind rejoins the Indus, and a few miles after the Narrah strikes out from the river, this canal is cut from the latter, and pursues a westerly direction for nearly sixty miles into the pergunnah of Chandka which takes its name from its inhabitants the Chandia Belooches and in its course sends forth koors, or cuts in every direction north and south, by means of which Chandka is rendered the most fertile district in Sind, yielding with its inferior divisions, Meel Libé, Deria, Dera Kyra, and two others, an annual revenue beyond that of any other.

On reaching the most westerly extent towards the Cachia pergunnah, the Ladkhana canal having taken a turn to the southward, and spread itself into a lake, named Kumbergundie, pursues the same course until it is entirely drained by the canals for irrigation. In the floods, however, the waters even of the Kumbergundie, I am told, find their way into the Bobuck and Maha lakes, which will afford some idea (on reference to the map) of the singular nature of this country and of the vast utility of this noble river.

The Ladkhana canal was cut by Meer Noor Mahomed Kulhora, when he selected Ladkhana as his capital, and it thus is commonly known by the name of the Koorwah. It is generally about thirty yards wide, and from six to twelve feet deep. The Kumbergundie is thickly covered with reeds and marsh, which divides it from the Cachia, or mountainous district, to the westward. The Narrah in some places is sixty yards between the banks, and from six to eighteen feet deep. It is a natural channel and has existed from ancient times.

From the foregoing account it will appear that during the season of the inundation, the space of country extending from Ladkhana on the north, to Sehwan on the south, and from the Indus to Kumbergundie on the west is annually laid under water. No other tract in Sind is similarly favored to such a degree if we except the Delta, where nevertheless, whether from an inferior soil or some other cause, I know not the benefits derived are in proportion very limited.

On the east bank of the Indus and opposite to Bhukir is situated the town of Lohri extending along the face of a rocky hill for about four miles, down the bank of the river. The mountain on which it is situated has already been noticed to the southward of the town,



gardens and pleasure grounds extend along the bank of the river for fourteen miles. South of the town, there is an artificial cut called the Amercuss, which runs in a S. E. direction to the Pooran, but through which the waters of the Indus cannot rise sufficiently to flow. It receives however a little water from the channel called the Narah, which is at the present day likewise almost above the level of the highest floods.

The course of the Amercuss is generally in a marshy state, and one of the Kulhoras formed a causeway across it, which he named the small Attock. The Amercuss is attributed to the industry and beneficence of Rai-Ameer the father of Dilloo Rai, — from whom it takes the name, and the advocates for this fact state that the waters of the Narah, were conveyed by the Amercuss westward to Lohur-cote. The circumstance appears only to be supported by the height of its level above that of the present Indus which prohibits the idea of its having been intended as a canal from it.

The next canal to the southward on the east bank is known by the name of Meer Sohrabs-wah. This Meer on the division of Sind fixed his residence at Khyrpoor, to which place he attracted the population of Lohri and it is for the convenience of this city and for fertilizing the Ga-gri and other pergunnahs that this canal has been cut. It is much inferior in dimensions and extent to that of Ladkhana. Throughout the whole line of Sohrabs-wah, there are artificial cuts leading the water into countries which as they lie above the level of the floods, would but for these canals, be nothing better than a desert.

The next canal in regular succession on the east bank, is the Now-Lukhi, which it is necessary to distinguish from the Now-Lukhi Sind already described. The canal in question was made during the Kulhora government and is intended to fertilize the pergunnahs of Kundirra and Samtee. The overplus water of this canal, as indeed, those of most others in these parts, find their way into the Pooran channel, (unless the floods are moderate) where lakes or barrows artificially made, generally suffice to retain them for the use of the vicinage.

A little below this canal a low tract of land to the eastward of the Indus, which is called Rele or Reel receives a portion of water in the floods and taking a circular sweep rejoins the Indus thirty miles lower down near Guehera. The space between the river and the Reel is about ten miles broad, and from its peculiar situation is well peopled and esteemed very fertile. The Reel becomes dry shortly after the floods have subsided.

A short way below where the Reel rejoins the Indus and Meer Sy-ed suffen issues the Dumbrawah, which is artificial, and said to be ancient, but I am somewhat doubtful of the direction which is followed by this canal, and I observe Mr. Pottinger has made what I suppose to be the same cut rejoin the Indus near Meerpoor. I have however in the map been guided by what I conceived to be the fact although perhaps I may be wrong. The Dumbra is succeeded by the Bhumuna or Lohanna Deria which although as I imagine to have been anciently the main channel, now receives a trifling quantity of water from the present river, and ascending the Lohanna but a short way aids in the fertilization of the Shidapoor and Lukawut pergunnahs.

The canals above mentioned are generally from six to ten feet deep, and as many yards broad. The high road from Hyderabad to Bhukir during the latter end of the inundation leads up through this country on the east bank which has water only in canals, while the west bank from Sehwan upwards is entirely under water, and travelling impracticable. The whole course of the river here spoken of is remarkable for its forming a quick succession of reaches which protracts in some degree the progress of vessels. The stream is everywhere extremely rapid, so much so that when a boat is placed in it, it is impossible to procure sounding unless her way is stopped by some means or other. The depth is nowhere under three fathoms and in general from five to eight, or upwards, in the dry season.

The next stage of the river is from Sehwan to Hyderabad, which is double the distance by water that it is by land. At Sehwan Mr. Pottinger's information states the Indus to be nine hundred yards broad during the dry season. My informants corroborate the statement as having been correct about twenty years ago, but gives me reason to believe, that since that period it has been reduced to little more than 600 yards. The river formerly approached close to the precipice on which the old castle of Sehwan was situated; and under this rock and fort vessels used to ride. The stream has however of late years followed the eastern side of the channel and the precipice of Sehwan is consequently thrown at some distance from the water.

A few hundred yards below Sehwan on the same side, is a bold rocky precipice which although not the real Lukhi mountain may be considered as a part of it. The river appears to rush against this rock, by which being repelled it takes a gradual course to the south-eastward, so remarkable in the map; and where it joins the rock there is a narrow pass called the Lukhi pass which is of material consequence to an army invading from the north. The mountains pro-



perly speaking are three or four miles from Sehwan and from the river.

About thirty miles below Sehwan, on this west side of the river, a small torrent descends from the mountains, and falls into the Indus near the town of Sum.\* Another of the same nature joins near Kotori still further south. These are remarkable as being the only two tributaries to this great river from Bhukir to the sea. The whole of the west bank in this space is rocky partaking of the nature of the hills, from which it is distant from one to five miles. Here are no canals nor irrigation, but in the vicinity of the mountains pasturage is abundant and of an excellent quality.

On the east bank from Shewan to Khodabad in the middle of the river bed there is a country nearly destitute of inhabitants and covered with a jungle of lye and other brushwood.† This tract is a preserve of game for the exclusive amusement of the Ameers, who here as well as in other places, have appropriated to the sole purpose of hunting, rich and fertile tracts of country from which they have expelled the inhabitants. The grounds are surrounded by fences of trees and wicker work which enclose a space of many miles, through which no persons are allowed to pass, and within a certain distance of which no gun is permitted to be fired under severe penalties. Guards permanently reside at certain distances for the protection of the preserve; and the orders of the Ameers are executed with the utmost severity. In these grounds are chiefly preserved vast herds of wild hog. The Ameers and indeed the Sinde noblemen in general take much pleasure in hunting this animal, and hundreds of dogs of a large size, and fierce disposition, are kept by every one on purpose for this diversion. The Boar is also shot by the Ameers, who watch night and day when engaged in this diversion, and are often in extreme danger from accidents consequent to this amusement.

At Khodabad is a ferry, which is convenient for those who travel by land from Hyderabad; as the road on the east of the river is commonly followed thus far, as is that part on the western bank from hence to Sehwan. Near Khodabad are the remains of the Lohanna Deria, where it appears to have turned south, although Dela Rochette continues a river from this spot to Sarusan considerably to the westward

\* This probably ought to be written *Sun* or *San* as there is a place of this name near Sehwan. — See Vincent's *Nearchus* p. 129.

† The tamarisk which grows to an uncommon size and is almost the only wild tree in Scinde.

of the present river, and which no doubt formed the stream whose channel is to be seen between Bhumbora and Kurachee, although I have not satisfactory information as to the fact and cannot find the smallest trace of authority for his Sarusan.

Near to Hallcundy is to be seen the channel of another stream, or perhaps a canal. It is now waste and is so little known that both its precise course and name are lost. The east bank between Khodabad and Sukhat has been exposed to great variations, and the sites of the towns have been of late repeatedly changed. The channel about twenty-two years ago, was extremely broad, and had encroached to such a degree, as to destroy much fine land and many villages near Hallcundy, the site of which town was also removed. The river has however once more returned to the west bank, and left a broad sandy plain to the eastward. There appears however to be some confusion regarding the channels hereabout, and which I cannot clear up to my own satisfaction.

At Sukhat is the old channel now called the *Phitta* or destroyed river. It existed when the Khan Khanan invaded Sind and had for centuries rendered Nusserpoor the most fertile and beautiful tract in Sind. The change is now very great, for with the desertion of the river, Nusserpoor has become a heap of ruins, hardly discernable, and though the city and its environs were once so much extolled, they are now a desert without a drop of fresh water. I purposely avoid entering into a discussion of these points, because it is my intention to devote a chapter to a description of the Indus from the earliest times of which we have records, and of its various subsequent changes till the present day.

From Sukhat the river takes a south course, leaving Hyderabad four or five miles to the eastward and pursues its way to the Tricore. After passing Sukhat, where the river is checked on the west side by the hills, it passes the branch on the east bank called the Foolelee, which pursues its course under the walls of Hyderabad, and, ten or twelve miles further south, to the neighbourhood of Mahomed Khan's Tunda where a branch suddenly turns nearly due west and unites with the main river at Tricore; thus forming the pergunnah of Dooba, and fertilizing the possessions of Mahomed Khan Talpoora, and the Soondra district. The channel of the Foolelee is upwards of a mile broad in some places, but in the dry season it has not above two feet water. At other seasons it is navigated by the vessels common to the river, and indeed vessels of some description or other still pass along it by being dragged through the sand, when they have not sufficient water. Within the last fifteen or twenty



years the Foolelee was not fordable during the dry season, but its limits were then more confined than they now are.

When this stream turns west at Mahomed Khan's Tunda, there is still a continuation of it towards the sea, but it here receives the name of Goni, a branch which formerly disembogued into the sea through the easternmost or Lukput branch of the Indus, known by the name of Kori or Loni.

The Talpooras have however erected two dams, one called the *morabund*, which elevating the level draws the water into the Khattee and eastern districts, and another, lower down at Ali bunder, with the same view. The waters do not now find their way to the sea excepting during the floods, and even then in a very trifling quantity. Thus the Lukput river which was perfectly fresh thirty years ago, is now quite salt ; and is in fact an arm of the sea, which meeting with no opposition is driven up to the dam of Ali bunder. The mouths are gradually filling up with sand in the absence of the freshes that prevented its accumulation.

From Tricore the Indus pursues generally a S. S. W. course to Thutta, three miles to the eastward of which it continues its course in the same direction to Dharraja. Here it breaks into two streams, the largest of which disembogues into the sea sixteen or eighteen miles lower down in a due west direction. About eight years ago the Indus divided into two branches above Thutta, one of which ran to the westward and the other to the eastward of that capital ; but the former has been deserted by the caprice of the river, and the commercial interests of the city have been in consequence much injured.

According to the most authentic accounts that I have been able to collect, the Indus has, properly speaking, ten mouths or channels of communication with the sea. These are all of different sizes and descriptions, various in their facility of access to vessels, and subject to annual and material change. Although the above numbers are well known to sailors, as places where wood and water are to be had, yet there are properly speaking only four seaports connected with this great river. The mouths from Kurachi eastward stand thus :

1st \* Phittia, 2nd Khoodia, 3rd Pytiam, 5th Kudeware, 6th Ghura, 7th Kair, 8th Mull, 9th Seer, 10th Kori or Kari.

Of these the four first are entrances leading to Dharraja and Laribunder ; the next four are connected more or less with Shahbunder and the two last which are within one entrance lead respectively to

\* The term *Bari* ought to be attached to each of these names, as Phittia bari or the Phittia mouth, &c.

Mughrubi (i. e. Seer Gundha) and Lukput. I shall attempt a short account of each of the mouths drawn up in a great measure from the information of pilots in the coasting trade and in one or two instances from personal inspection. It is proper however to premise that the statements, although they may correspond with the actual situation of the river this last year, may probably be found to differ materially after the floods of the present year shall have subsided.

The Phittia bari, or mouth, is situated about twelve or fourteen miles to the eastward and southward of Kurachi. This is the most westerly of all the mouths of the Indus, and is the largest and most commodious for the large class of coasting vessels. The entrance is about two miles broad. On the right hand there is a low island covered with tamarisk bushes, and on the left a low strip of hard sand extends for upwards of a mile and a half in length, and somewhat less in breadth. This last which lies close to the entrance shelters the anchorage of large vessels situated close under it.

The Phittia has five fathoms water at the bar, and from four to twelve fathoms inside. The channel leading to Dharraja runs at first east, afterwards a little southerly, but the former is the general course of the river, which exhibits a succession of short reaches leading in the most opposite directions. From the bar to Dharraja is twenty-five miles by the river, and about sixteen by land in a direct line. The stream is reduced in some places to 100 yards breadth and at Dharraja is three times that extent. The water is fresh at low tide so near to the bar as six miles, and although the effect of the tides is felt to within a few miles of Thutta, the water is never salt further than ten miles from the sea.

From the Phittia, and near its mouth, a creek or branch leads up to the northward of east for thirty five miles, to Garrah bunder where it terminates in a sandy bed of a river formerly the Sagora or Bhum-bora branch of the Indus. In this creek vessels of 50 tons are admitted, and lighters deposit their cargoes at Garrah, which has of late years been almost deserted. The Phittia has for many centuries been a considerable branch of this river, and has been less subject to changes than any other, though from its entrance being so high in the Bay of Kurachi, it is not so much resorted to as Kurachi itself on the Pytiam branch.

I have no doubt that on the Phittia was situated the ancient Dewal or Debil, which town although historians make synonymous with Laribunder, I conceive on the authority of oral tradition to have been on the Sugora branch, and not far from Garrah. It is very



probable however that the site of Debil was frequently changed with the alterations in the river.

[It will be seen that the above communication is unfortunately merely a fragment, the MS. presented to the Society being incomplete. It is hoped that the publication of the first part will induce any Gentlemen who may possess the remainder to produce it.

In printing the paper no alteration has been attempted; the orthography and notes are the Author's. S.]

---

VI. — *Note on some Names of places on the Shores of the Red Sea.* By A. Thompson D'Abbadie, Esq.\*

*Musawwa', 10th March, 1838.*

“The following attempt to correct the orthography of names of places in the Red Sea, is, as yet, partial and incomplete. But my approaching journey to Abyssinia will put it out of my power to follow up any longer a subject which becomes more arduous as it advances toward perfection. It had been my wish to examine how far the nomenclature of the ancients would agree with my present corrected chart; but I am sensible that many travellers have not done their duty in withholding their information with a vain desire to give the last polish to a work which might often be better finished by others. Besides, I have but one manuscript, and the difficulties of my intended tour may deprive me of that.

“I had the good fortune to meet an eminent Oriental scholar at Jiddah, M. Fresnel, who had taken up his quarters there in order to pursue his researches in the elucidation of Arab tradition prior to the age of Mohammed. He kindly laid aside his manuscripts, collected the pilots of the Red Sea, and taught me to distinguish the niceties of Arabic orthography. As it was very often impossible to make the pilots understand the words pronounced, as we supposed them to have been written after the English fashion, it became necessary to perform an imaginary tour from place to place. When among islands we often needed the help of an intelligent pilot from Hadramaut, who, being accustomed to consult maps, could better explain, in sea-terms, the relative positions and distances. Every name when received from the pilot was successively pronounced by each of us, the Arabs present being consulted as to the distinctions

\* Reprinted from the Journal of the Royal Geographical Society of London.

between  $\smile$  [s] and  $\smile$  [s]  $\tau$  [h] and  $\times$  h etc., which are not always attended to by the lower class of seamen, to which the pilots generally belong. Even with all these precautions I could not avoid such faults as depend on a difference of pronunciation. Thus, I have written *seil* in some places, and *seyyil* in others.

“ We have been greatly puzzled by the island of Nahelej, which, in my copy of the chart, is laid down as being totally distinct from Nór-rah; our Dahlak pilot assured us that there was no large island to the N. E. of Nór-rah, and that Nahelej, or a name like it, is a spot *in* the isle of Nór-rah. He likewise knew nothing of a distinct island called Mahoon, although it was evident that he never hesitated in giving the names in their proper order. This uncertainty prevented us from recognizing several small islands near Nór-rah.

It may not, perhaps, be uninteresting to communicate the names of the points of the compass, which I also owe to M. Fresnel. They are used by every pilot in the Red Sea.

North	. .	Jah.	E. by S.	. .	—Matla'el jauzá.
N. by E.	. .	Matla' el firkid.	E. S. E.	. .	— el tir.
N. N. E.	. .	— el na'sh.	S E. by E.	. .	— el ikilil.
N. E. by N.	. .	— el nakah.	S. E.	. .	— el 'akrab.
N. E.	. .	— el ayyuk	S. E. by S.	. .	— el himárein.
N. E. by E.	. .	— el waki'.	S. S. E.	. .	— el soheil.
E. N. E.	. .	— el sumak.	S. by E.	. .	— el sallibár.
E. by N.	. .	— el thurayya	South	. .	— Kotb.
East	. .	— Mtala'.			

“ *Maghríb* signifies *West*, and is applied in place of Matla, in order to designate the opposite points of the compass: thus, *Maghríb el 'Akrab*, means S. W., &c. These names belong to constellations, but I have not been able to identify more than one or two. \*

“ As the present mode of sailing in the Red Sea has probably been followed during a long course of ages, I shall give you the names of the spots in which we anchored during our voyage from Jiddah to Musawwa', with a northerly wind. Starting at daybreak, Feb. 8th, we halted near sunset at Mersa Raghwán (Rugguan, Engl. Ch.): Feb. 9th, at Mersa Ibráhím, which is the port N. E. of Líth; Feb. 10th, at Fará (Farrar Islands); on the 11th, after 3 hours' stay at Konfodah, we anchored in Halí; the 12th, after having coasted as far as El Barak (el Burk), we crossed the Sea, passing near Fásiliyyat (Warsaleat Island), and on the 19th our pilot recognised the land near Kandállái (Gandalite). As there is no good anchorage on this coast, we went on to Musawwa', where we arrived on the 16th.

\* They are explained in the *Jihán Numá*, p. 61.—F. S.



“I have also written down all the names from Yembo’ to Mokhá.

*Names of Places in a Coasting Voyage from Sawákin to Mokhá.*

<i>According to a Dahlak Pilot, *</i>	<i>English Chart.</i>	<i>Remarks.</i>
Fejj Rá’i-l-kasab	(Omitted)	{ i.e. valley of the Sugar-cane Shepherd.
Mersá Lekák Hindí	{ Mersa Legakinde Mersa Hadoo }	{ Both names are used ?
—— Kiláb ’Alí		
—— Hádhiyû (Hádhihu?)		
—— Hádhiñû (Hádhiñhu?)		
—— Al Shabak	Al Shubuc	
—— Sheikh Sa’d	Mersa Sheikh Saad	
—— ’Aikah		
—— Lahm		
—— Kofût		
—— Sha’b Sunble		
Jezirat el Amír		
—— el Hádí		
—— Melákiyát		{ Three small islands N. of Ras Mugda.
Rás Mikdam	Ras Mugda	
Mersá Turunj hátet	Trikatatah	
—— Kat’ah Jábinû (já bein-hu?)	{ Guttat Tromba	{ Here follow seven headlands: They have no names.
Rás ’Asís		
Jezerírat Amarat	Amarat	
Rás Shekab		W. of Amarat.
Jezírat Koban		
Rás el Sáj		S. E. of Rás Shekab.
Jezírat el ’akik, or Bahdûr	Aggeeg, or Badour	
—— hajar		
Rás el Debír	Ras deber	
—— el ’abíd		
—— Abû Lábís (-l Abis?)	Aboo Yahbis	
—— or Mersá-lkassár	Ras Casar	Also named Ras Kassár.
Mersá Samad ’Allám		
—— Mandalû (Mandal-hu?)	Mudaloo	
Rás Teraubah	Serabar (probably)	
Mersá Rárat	Rarrat	
—— Kabru-sh-sheikh	Gubroo Sheikh	
—— El berr reyyim		{ This is the general name of this part of the coast; Karn is synonymous with Rás.
Karn, or { Rás	{ ’Adaf	
—— Kandelláyí	Gundalite	
Jezírah Difnein	Diffnane	
Mersá Mobáarak	Mersa Moobaruck	
—— Ibráhim	Mersa Ebrahim	

\* It must be borne in mind that in the names taken from the English chart of the Red Sea the vowels are to be sounded as usual in English; in those from the Dahlak pilot, as in Italian, or as in the English words *father, there, fatigue, cold, rude*. —

<i>According to a Dahlak Pilot.</i>	<i>English Chart.</i>	<i>Remarks.</i>
Mersá Inte'silah	Indesilee	
—— Abú Ruba'	Aboo Rubah	
—— Mahallah		
—— Kuba'	Coobach	
—— Ughayyarú		{ An extensive valley N. of Rás Harb, and which contains fresh water.
Rás Harb	Ras Hurub	
—— Kurkusum.		
Mersá Dákhiliyyah (Inner Harbour.)		
Rás 'Abd-el-kádir.		{ The headland that projects N. of Musawwa'.
Jezírah Sheik Sa'id		S. of Musawwa'.
—— el tawálet (Long Island) }		S. W. of Musawwa'.
Harkíko, or Arkíko	Argeego	{ Called Dakhanú (Sorghum Dochna) by the Habáb.
Musawwa'		Called Bati' by the Habáb.
Rás Harár, N. of Musawwa'	Massowah	{ Called by the Habáb, Bati' Point of land N. of Musawwa.
—— Modar, N. Musawwa		W. point of Musawwa' Island.
Jezírah Desei	Dissee	
—— Haudhah (Cistern Island)		Triangular island, N. E. of Desei Island
Rás Haudhah (Cistern Head)		First headland E. of Desei.
Jezírah 'asákir (Army Isles)		{ Two Islands N. of Rás Hawádet.
Rás Kúrelah		Second headland E. of Desei.
—— el Dellemah		Third headland, Ibid.
Jezírah Umm-en-námús (Mother-of-Law Island)	Larmoose	
Kurún Duluh, }		
Ras Horeirah }		S. of Umm-en-námús island.
Jezírah Delkus (Dhá-lkuss?)		
—— Del'id (Dhá-l'id, Festival Island)		
—— al'ajúz (Old Woman)	Adjuce	
Jebel Hawákil	Howakil	
—— Derkamán	Delgamna	
—— Bak'ah	Jibbel Bucker	
—— Seil Bahar	Sarbo	
—— Abú 'Okbah, or 'Akabah		
—— Omm-es-sahríj }		{ This name appears to have been divided and applied to two distinct islands.
or Mersá Endeddeh }		{ This name is applied to two capes distinguished from each other by the adjectives Kebír and Saghír.
Rás Kurmud kebír		
—— Saghír		
—— Maurakh Hoyo (Hai-hu?)		
Jebel Benat (el Wá)		
—— Handú }	Banat' lar	
—— Dúrefros }	Duroro?	
—— Hanfilah }	Amphila	



<i>According to a Dahlak Pilot.</i>	<i>English Chart.</i>	<i>Remarks.</i>
Rásu-r-rá 'atán	Ras Ourata	{ Ras Ará'ta ought to be more northerly ?
Rás Kassár (Rás er-rebát ?)	Ras Cussar Ras Seerboot	
Ghubbat Weleleh		{ This name is given to the whole space from Ras Kassar to Kurdúmiyát Islands.
Jezírat Kurdúmiyát 'Eid	Coordomeat Edd	
Jebel Kudd'Ali	Coordarlee	
—— Abá 'il	Jibbel Abbelat	
Jibál Rakhamah	White Quoin hill(?)	
Berr as-súlah, Rás Beilúl		
Dahlak Bender Mokh á		

“ Berr Asúlah is the name of the coast which lies between Jibál, Rahmet, and Beilúl, the Ras Billool of the English chart. As the Arab vessels sail from Rás Beilul to Bender Mokhá, my Dahlak pilot could not give me any more names on the African coast.

*Dahlak, and the Net of Islands which surround it.*

Dahlak	Town	
Memlah (Saltern)	Memlah	
Adhal, or Edhel		Town, or village W. of Memlah.
Durbeshah, or Durbeshát	Derboshat	
Erwá	Erwa	
Dúbellú	Doobelloo	
Rás Kusum	R. Goosum	
	Goobanee	
Kunbībeh	Cumbeeber	
Dásaghau (Dhá-s-saghw ?)		Between the sea and KŪn-bibeh, which ought to be more to the E.
I'bárah (Ibárah ?)		W. of Sál'eit.
Sál'eit	Salat	
Jamheileh		N. W. of Dúbellú.
Jeziratu-n-nokhrá		Nokhrá island at the entrance of the principal bay of Dahlak.

The preceding belong immediately to Dahlak island.

Jozírat Kádo	Kaddo	
Sherm Sáyilah Bádilah	Sale Badera	
—— Hárrah	Harrat	
—— El Abú	Laboo	
—— Norah (Naúrah so pronounced)	Nora	
Rás Kubará (Hubára — Bustard ?)		N. point of Norah island.
—— Dúlbahút	Dulbahout	
—— Berr 'addah	Buradoo	
—— Dohol	Dohul	
—— Dahreh	Dahrel	

## CLUSTER OF ISLANDS AROUND DAHLAK.

<i>According to a Dahlak Pilot.</i>	<i>English Chart.</i>	<i>Remarks.</i>
Omm 'Alí ('Alí's mother)	Ommarlee	Two islands.
Deheris Melek		First island N.W. Omm'Alí.
Antûh		Second ditto.
Abû Sheráyi'at.		Third ditto, or most northerly.
Enta' fûsh	Tookfush	
Turkub		Two islands N. of Enta'fûsh.
Tanan	Tunnum	
Wustah	Wooster	
Esrátau	Suratoo	
'A Wálí Shaûrah	Howallee Shorah	
—— Hutum (Hutub?)	—— huttoob	
Enta' sanû	Intensnoo	
Esbáb	Usbob	
Hurmíl	Harmeel	
Hukáleh	Hukally	
Seil 'Anber	Sale Amber	
Ante' untur		E. of Hukáleh.
Ghabbihu		S. of the preceding
Dulhalam (Dhû-l'Helem)	Dulhulum	
Enta'idel	Entadell?	
Tabániyo		Not indentified, N. E. near Dulhulam.
Adási	Hadassee	
Dahreh		W. of Adasi.
Adhgher (Azkár?)	Askar	
Dahretu-n-nûreh		S. of Azgher.
Seilu-n-nûreh		S. of the preceding.
Seil Bal'ah		W. of Seil Nûreh.
Durr es-surûm	Durafroos	
Duru'tam	Bettah	
Ento'ghodaf	Entogaeluf	
Dallemet		Near the preceding island — position not identified.
Moseil		
Adbâret	Hadbar	
'Ukûsh		Between the N.W. point of Dahlak Islands and Duhu.
Dulbu'ûd, or Dulkush		Between the same N. W. point and the 'Ukûsh.
Dubinnes		Near the preceding ones.
Derujruj	Derridjeree	
Sarad	Sarod	
Darghelleh	Darghelee	
Durkaham	Durghaum	
Kundábílû		
Endabir		
Enteráhiyá		
Enteterra'	Euteurah	
Mandût		Long sandy island, which terminates the shoal N. of Desei.
Delfidel (Dhû-l fidal.)		
Muta'dhebn	Mursateban	
Sil Seidthan		Near Muta'dhabn.
Durkamân		Two islands W. of the preceding.
Diladhí 'ah	Dilladeah	
Mahûn	Mahoon	



<i>According to a Dahlak Pilot.</i>	<i>English Chart.</i>	<i>Remarks.</i>
Dehábir		Two islands, one smaller than the other.
Derom	Derome	
Toweirah (Little Bird)		N. of the following.
Dulkus (Dhū-l kūs?)	Dulkoos	
Akrab	Āgrub	
Seil 'Arabí	Sale Arabee	
Dunnafarik (Dhū-n nafarik.)		
Gharíb	Garreet	
Dhū-l akl	Dulgold?	
Dhū-l yighaf	Dulgoof?	
Hawátib Kebír	Howatib	
Hawátib Saghír		
Dubí 'ah	Duldeah?	
Dinísheb		S. of Duldeah of the chart.
Yermalko	Jermalho	
Sinna'i	Senach	
Ferj saghálah	Dahret Segarla	
Rajiyum	Rajuma	
Rákah	Rackah	
Musta' milah	Mustarmila	
Weld Muhíreb		S. of Rajūm.
Dhauber	Soober	
Salma	Salma	
U'kan	Oucan	
Mojeidí	Moghady	
Durkurūsh (Dhū-l Kurūsh)	Dulgrosa	Dhū-l Kurūsh? i. e. he who has Kurūsh (piastres.)
Mashūlgha.	Mashilgar.	
Belhessū (Bá-l Hasū?)	Bolhessoo	
Hatitū	Howate?	
Tehor el jebel	Tor	
Tuhūr el yed (Dhohūr el yed)		W. by S. of Tehūr el jebel.
Derakahu-l bahr	Derakah	
<del>Derakahu-l bahr</del>		W. of the preceding.
Umm-en-náyim		Somewhere near the preceding.
Hawít	Howate	
Medhbūhah		Close to Hawít.
Musari'	Moosmaree	
Seil Umm 'Alí	Sale Amber	

“The first mountain S. W. of Harkíkó is named Jebel Kadam: this is, I suppose, the Geedan of the English chart. Several pilots, questioned by me, knew nothing of *Goob Duenoo*. Ansley Bay appears to have no well-known name. A Dankalí pilot born in the Isle of Desei, called this bay Kobb el Kōf, or the Velvet Gulf; but, as it is little frequented by those who trade at Musawwa,' this name is not understood. Those who answer my inquiries here, call it Bahr Búrí. The little headland named *Quoin* in the chart, is called here Maka 'nilíyah, from a populous neighbouring village. Somewhere in the south of the bay is Gembúthleh. There are a great many anchorages in the bay: that near Zullah is called Mersá Dólá.

“ The insulated rock east of Desei is called Seil kebír ; Seil Saghir is between the preceding one and Desei. In this latter isle are 40 spots bearing names : I have collected only the following :—

“ The principal anchorage bears the name of the island ; coasting thence towards the south are Mersá Soránkólah, M. Arakómah Seil Arakómah (insulated rock), Arakómah Kebír ( a little headland), M. Kadedheinah, M. Lahóshalítah, Rás Gōrsétúleh (south point of the island), Seil Gōrsétúleh, M. Hankil Soghair, M. Hankil Kebír, Rás Hankil : Seil Rokúbeleh, is a small cluster of rocks south of Desei. In the phraseology of the Red Sea, Seil, sometimes pronounced Seyyil, is an insulated rock emerging from the surface of the water. Mersá is an anchorage, *i. e.* a harbour or roadstead. Tahlah is a shoal barely covered : if very extensive, it is named Rokúk. Baháyir is a shoal in deep water.

“ [ Besides the above list, Mr. D’Abbadie has had the kindness to allow many other names of places on the Society’s copy of the Charts of the Red Sea to be corrected from his own copy of that Chart ; and Mr. Renouard has corrected the rest.

“ It is due to Captains Moresby and Elwon of the Indian Navy, who executed this laborious survey of the Red Sea, to state that several names of places mentioned in their “ Memoir on the Survey ” are unaccountably omitted in the Charts : these names are now being engraved on the plates.

“ It is much to be regretted that before publishing such valuable Charts, the orthography of the Arabic words was not corrected and reduced to some standard. To remedy this inconvenience as far as possible, the names of places in Arabic, as written by Mr. Rasam, have been engraved, and are now printed on the Charts ; and it is intended at the close of the Sailing Directions for the Red Sea, now publishing by order of the Court of Directors of the East India Company, to give a list of all the names of places in the Arabic character, also in the Roman character reduced to one standard of orthography, and the corresponding name on the Chart.”—ED.]



## BOMBAY GEOGRAPHICAL SOCIETY.

*November 14th, 1839.* Quarterly Meeting.

The Right Reverend the Lord Bishop of Bombay in the chair.

R. W. Crawford, Esq. is elected a member of the Society.

*Correspondence.* Read, letter dated June 8th 1839, from the Secretary to the Royal Geographical Society of London, forwarding an account of the recent Arctic discoveries by Messrs. Dease and Simpson, and a copy of the President's anniversary address, delivered at a meeting held 27th May, 1839. Also enclosing a paper by M. D'Abbadie on the names of places on the shores of the Red Sea, and suggesting the utility of this Society directing attention to the orthography of the names of places with a view of promoting the adoption of a more correct and uniform system. On account of the barbarous orthography that disfigures them, the Charts of the Red Sea survey, it is remarked, are held up to derision in Europe; and even the great Indian Atlas is far from being faultless in this respect.

Letter dated July 6th, 1839, from the Secretary Royal Geographical Society, intimating that the council of that Society had decided, upon the recommendation of Major T. B. Jervis, to send a complete set of their Journal to each of the principal public libraries in India;—to Calcutta, Madras, Bombay, Hyderabad, Mhow, Cawnpore, Delhi, Meerut, &c. "In the hope that this may induce some young Officers to explore the hitherto unknown parts of Asia." And, adverting to the intelligence received through Captain Haines I. N. of the termination of all maritime surveys on this side of India, expressing great astonishment and regret that, "after all the expenditure of life and treasure in the beautiful surveys of the Persian Gulf, of the Red Sea, and half of the Southern coasts of Arabia, the other half should remain unsurveyed."

Read, Extract of a letter communicated by Major Holland, furnishing information respecting the climate of Powangurh (in Guzerat) during the period the fortress was occupied by the Bombay troops.

Extract of a letter addressed to, and communicated by, J. Vaupell Esq. giving a short narrative of a Journey from Zeila and Tadjourra on the coast of Abyssinia to Ferri on the frontiers of Efat; performed in April and May 1839.

*Papers.* Short topographical and general description of Cape Aden.\* By Captain R. Foster, Engineers. Communicated by Colonel Dickinson.

Observations on Sindé and the River Indus as far up as Bukkur.\* By Lieutenant Macgrath, H. M. 3rd Foot. Communicated by Dr. Morehead.

\* Printed in a preceding number.







66

SKETCH  
of the country between  
**KURACHEE and the AGHOR RIVER**  
Shewing Captain Hart's route to Hingloj

25

Scale of four miles to an inch

4 3 2 1 0 1 2

66 E. long















